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*January*  
**1937**



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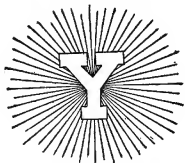
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*SAY THAT YOU SAW IT IN THE INSTRUCTOR*

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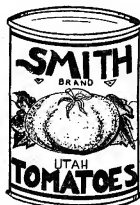
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SAY THAT YOU SAW IT IN THE INSTRUCTOR

# THE INSTRUCTOR



OFFICIAL ORGAN OF THE SUNDAY SCHOOLS OF THE CHURCH OF  
JESUS CHRIST OF LATTER-DAY SAINTS

DEVOTED TO THE STUDY AND TEACHING OF THE RESTORED GOSPEL

Volume 72

JANUARY, 1937

No. 1

## A New Year Message

*From Elders Stephen L. Richards and John A. Widtsoe of the Council of the Twelve, and  
Advisers of the Deseret Sunday School Union Board*

Fellow laborers in the Sunday School cause:

Dear Brethren and Sisters: Gratitude swells the heart of every Sunday School worker who contemplates the promise of this new year, 1937.

Firmly established upon the experience of decades our Sunday Schools may go onward without experiment, subject only to the changes demanded by progress. Firmly organized, well provided with study courses, and teacher's helps in *The Instructor*, amply officered with devoted and increasingly better trained teachers, we may expect greater results than ever in the



Stephen L.  
Richards

establishment of faith in the restored Gospel in the hearts of our pupils. The outlook for the service of the Sunday Schools has never been more promising.

It is a source of deep satisfaction to every officer and teacher that to the Sunday School has been entrusted the teaching of the principles of the Gospel to the whole Church. The holy word of God, simple and beautiful, as found in the standard works of our faith, is taught to children and adults, in language suited to the development of the class membership. As we who labor in the Sunday School cause do our work, so in

large measure the faith and practice of the Church will be.

Such a responsibility is great, but it is gladly met. To do the Lord's work on the morning of His Sabbath, an ideal time for our service, is a sweet privilege. With the Lord's help, the work will be well done.

Best of all, though every auxiliary organization is but a help to the Priesthood, the Sunday School actually harbors the quorums of the Priesthood. There, the various offices of the Priesthood study the Gospel and consider their activities. It is a Priest-

hood Sunday School.

The power and influence which lie at the foundation of the Church itself, are present and direct the Sunday School. This is appreciated by all connected with the Sunday School.

So favorably organized and placed is the Sunday School that if the officers will but remember to seek the Lord in prayer for help and then to teach the pupils unhesitatingly the restoration of the

Gospel, in this day, through divine revelation, the results of their labors will be acceptable to all. But, it must ever be remembered that no organization can rise above the fitness of its leadership.



John A.  
Widtsoe

We rejoice to have the privilege of laboring with the great host of Sunday School workers. We are proud of your accomplishments, and grateful for your integrity and devotion. We thank you for your efforts. We pray the Lord to bless you with his enlightening, strength-giving spirit, which greet-

ing please convey to the Sunday School membership the world over.

A happy New Year to you all! With all good wishes,

Sincerely your brethren,

STEPHEN L. RICHARDS,  
JOHN A. WIDTSOE.

## HONOR PAID DEAN MILTON BENNION

At the University of Utah, on Friday evening, December 4, 1936, high tributes were paid to Milton Bennion, Dean of the School of Education of the University of Utah, whose picture adorns our front cover this month. Brother Bennion is First Assistant General Superintendent of the Deseret Sunday School Union.

The occasion was the unveiling of a large oil portrait of Dean Bennion, painted by Lee Greene Richards, eminent Utah artist. One hundred and seventy-five guests sat down to a delicious banquet and listened to a program directed by Dr. E. E. Erickson of the University faculty.

Dr. LeRoy E. Cowles, chairman, in behalf of the committee having in charge the painting, in a brief statement presented it to the University. The oil painting which was hung on a column immediately behind the speaker, was then unveiled amid loud and continuous applause by the banqueters. Dr. Thomas, President of the University, accepted it for the institution over which he presides. He spoke of the long and faithful service of Dean Bennion in the University and paid a high tribute to his patience, wisdom, forethought and educational efficiency. The University was happy in receiving the picture and would be honored to have it hung in an appropriate place on the wall of the institution.

President David O. McKay, a classmate of Dean Bennion, extolling the excellent qualities of mind and heart possessed by his dear friend, said:

"Milton Bennion and I were classmates in 1896-7. The University at that time was on the corner of Second West and Second North, on the site where now stands the West High School. To you younger alumni, that day seems like ancient history. But to us who were boys then, it seems but yesterday. School days were even happier then than now. We had good times, and tried to study, but none among us was more studious than he whom we honor tonight.

"One of the world's thinkers has said that

the study of history makes men wise; the study of poets, makes them witty; of mathematics, subtle; of natural philosophy, deep; of moral philosophy, grave; of logic and rhetoric, able to contend. Judging from his qualifications and superior ability, Dean Bennion, as an able and conscientious student, pursued all these subjects and more, with the result that his brilliant attainments prove the truth of the old philosopher's statements. All who have been privileged to know our honored guest will agree unquestioningly that



DEAN MILTON BENNION  
First Assistant General Superintendent  
Deseret Sunday School Union

defining subtlety as intellectual acuteness he possesses all the qualities named. He is wise, witty, profound, grave, logical, and able to excel in any discussion or controversy.

"Knowing him intimately I esteem him highly; and were I to follow my personal feelings and inclinations at this moment, I should continue to point out his many other virtues and accomplishments; but I know his natural modesty would wish me to refrain.

"Complying, therefore, with what I think would be his desire, I shall not particularize, but instead ask each of you to name those qualities which contribute to his keenness of intellect and nobility of soul. I shall ask you to pay this silent tribute in the manner that a Scotch husband expressed appreciation of the virtues of his departed wife. In an old cemetery at Edinburgh, is inscribed this epitaph below the name evidently of a lovely woman:

"She was .....  
Words cannot tell what she was.  
Think what a good wife should be—  
She was that."

"Will you please think what a good student should be?—Milton Bennion was just that. If now I were to list all those qualities you have mentally named, I should add one other virtue which transcends them all. I would write in larger letters the word FRIEND.

"We admire him as a brilliant student, a

great teacher, an efficient leader, but we love him best of all as a true and loyal friend. God bless him!"

Dean Bennion responded in a happy vein, at times humorous and then serious, expressing with deep feeling his sincere appreciation of this evidence of friendship and love on the part of his associates. He also expressed thanks to Chairman Cowles and the committee, which in addition to the chairman was composed of Dr. E. E. Erickson, Dr. Arthur L. Beeley and Dr. John T. Wahlquist.

Artist Lee Greene Richards, speaking briefly, said he had tried to put into his work the fine qualities of Brother Bennion so warmly referred to by the speakers.

During the banquet musical numbers were given by Miss Dorothy Kimball and Kenby Whitlock, University students. At the conclusion of the program an autographed photographic copy of the portrait similar to the one on the cover of *The Instructor* was presented to each one who had assisted in sponsoring the project.

The occasion was one long to be remembered by those privileged to attend and evidenced in a fitting manner the high esteem in which our dear, beloved assistant Superintendent is held by those associated with him in educational work. He is held in the same reverence by his fellow Sunday School workers. We wish Superintendent Bennion with his talented wife and family, long years of health and happiness.

## AT HIS BEST

When is a superintendent at his best? When he enters upon the school session unruffled in spirit. When, through careful and unhurried preparation he has a well-worked-out program. When he comes from the prayer closet to the platform. When he starts the Sunday-school train on time and makes station stops as scheduled. When his heart is peaceful, his spirit cheerful, his pulse normal, his greetings cordial, his bearing gracious, and his presence unobtrusive. . . . Such a superintendent, walking with God, is at his best—Sunday School Executive.

THE INSTRUCTOR: ORGAN OF THE SUNDAY SCHOOLS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

PRESIDENT HEBER J. GRANT  
Editor

GEORGE D. PYPER  
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Publishers: Deseret Sunday School Union, 50 North Main Street, Salt Lake City, Utah. Published the first of every month at Salt Lake City, Utah. Price \$1.20 per year, payable in advance. Entered at the Post Office, Salt Lake City, as Second Class matter. Acceptable for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917, authorized on July 8, 1928. Copyrighted 1937, by Heber J. Grant, for the Deseret Sunday School Union Board.

Advisers: Stephen L. Richards and John A. Widtsoe, of the Council of the Twelve

## HAPPENINGS IN THE RELIGIOUS WORLD

### A Prohibition State.

Oklahoma, in the recent election, decided to retain prohibition on its statute books. It is one of the few states which did not go "wet" four years ago.

It was proposed in a constitutional amendment to have the state sell intoxicants, but the voters turned thumbs down on the idea, by an overwhelming ballot. And this was done after the proposition had been debated pro and con during the campaign. Oklahoma has a population of close to two and a half million.

### New Tactics With Liquor.

The W. C. T. U. is again on the trail of liquor, but this time with new tactics.

It was partly with the aid of this organization that a law against alcohol was put on the statute books of the nation. This law was taken off in the nineteenth amendment. Now, however, it is proposed to do away with intoxicants by the same means that has always been used by the liquor interests—to increase its consumption by advertising and psychology.

And so in many eastern cities may be seen such signs on the highway as this: "Poison in beer, wine, and whisky!" On bill boards, too, may be found such pictures as "The Face on the Bar Room Floor." These were put up by the W. C. T. U. Recently, in Maine, women marched through the streets carrying banners, such as, "Maine Must Keep Prohibition," "Prohibition Our Watchword."

It appears therefore that we are not yet rid of the age-old question of drinking. But now it is a common sight to see women lined up with men at the bar.

### Universities and Liquor.

The *New York Times* recently featured a protest by the president of Princeton University against the developing habit of football fans taking whisky bottles to games.

This habit began, we are told, in the days of prohibition. But it has continued, now that prohibition is gone. At one game, we are informed, the groundkeepers picked up 10,000 empty bottles after the fans had left. When a Yale-Princeton game was played recently there was a fight between the officials and the players, in which drunken spectators took part. The mob assaulted the goal posts and pulled them up before the game ended. This sort of thing has happened elsewhere. Drinking has become common at football games.

Not only is bottle-toting at these games disgusting to most of the spectators, but it

is dangerous. These drinkers usually come and go in automobiles, and many of them are at the wheel when the game is over. It does not require much imagination to picture the consequence of allowing these drivers to be on the road.

Two years ago, at a convention of the American football coaches, it was decided that something should be done about it. It was thought that admittance should be refused to any one under the influence of liquor, or that any one in the bowl who was under its influence should be ejected. A plan that has worked in some colleges is to create a student opinion in favor of decency. Most of those who attend football games are against any drinking there.

It seems, therefore, that where religion has failed in curbing the drinker, fear of a drunken driver and interference with the pleasure of spectators may succeed. At all events, not only is the drinker with us still, but he is with us as a problem.

Jack London, in his book *John Barleycorn*, detailed how the man who starts to drink for social purposes becomes a drinker by himself, and then a drunkard. The course is inevitable. It is the first drink that paves the way, and it does so through the social channel. No one knows where that first drink will lead him. The best thing to do therefore is not to take it. Perhaps the worst feature about drinking is that it makes slaves of those who indulge the appetite. There is no such thing as "personal liberty" for the drinker, even though he believes himself "moderate." That is why the writer of the magazine article mentioned above "got on the water wagon"—the safest place.

### The Mormon Way Is Best.

Of all the ways suggested to handle liquor the Mormon way is undoubtedly the best. That is, to let it alone. Not moderation in drinking, not prohibition, not the licensing of intoxicants, not state sales—but total abstinence is the only way that will prove successful in the long run. And this can be brought about only through education.

Liquor is not only a poison, it is a thief of character. No one can play with it and hope to come away uncontaminated. A woman, herself a "moderate drinker," the other month wrote an article, published in one of our popular magazines, in which she showed that there is no such thing as "a moderate drinker." The moderate drinker does not stay moderate very long—that is the trouble.



# CULTIVATING THE VINEYARD

By Ezra J. Poulsen

Brother Westwood's intermediate class of boys enjoyed an interesting discussion on The Parable of The Vineyard as told by the Prophet, Isaiah.

"Suppose we consider first the poetic beauty of the selection," suggested the teacher turning to the lesson. "I think this is one of the most beautiful poems in the bible."

"Does the Bible contain poetry?" wondered Johnny Severn, and several others indicated a dislike for poetry, but they were all interested when they again heard Brother Westwood's well rounded voice.

"My well-beloved had a vineyard

In a very fruitful hill:

And he made a trench about it,

And gathered out the stones thereof

And planted it with the choicest vine,

And built a tower in the midst of it,

And he looked that it should bring forth grapes—

And it brought forth wild grapes."

Brother Westwood paused, and everyone knew that his next words would add greatly to their understanding of the subject matter and that after that he would start firing questions. "A poem usually presents a beautiful picture; it gives an important truth. What is the picture?"

Every hand went up. They could all get the first question. "I see a fine vineyard full of grapes," replied Dave Turner who was called upon.

"And what makes it a fine vineyard?" After a moment's hesitation several hands were raised. "All right, Dale."

"The owner took good care of it," answered Dale Harmon, a tall studious boy with brown eyes." He cultivated it, and carried the stones away, and built a tower so he could watch it."

For two or three minutes Brother Westwood commented on the idyllic beauty of the vineyard drawn in the word picture by the prophet, suggesting that there must be an important spiritual lesson also hidden in the picture. Finally he asked his next question. "Now, boys, what was the most unusual thing about that vineyard?"

The boys were slightly bewildered. They made one or two suggestions but none of them was correct, so the teacher slowly read the passage again, after which every hand went up triumphantly.

"It brought forth wild grapes," answered Marian Little. To this they all agreed but still wondered why a vineyard well planted with the choicest vines should produce wild grapes.

Here Brother Westwood became mysteriously serious. "And this," he began, "is where the prophet begins to teach a wonderful truth through his poetic parable. 'The vineyard,' says the prophet, as he goes on to explain, 'is the people of the Lord. And the master of the vineyard, the one who watches over it and cares for it, is the Lord.'"

"Then we are part of the vineyard," spoke up Johnny, his blue eyes shining.

"Just so. Now who can explain the parable further."

Billie Ames, a rather stubby, freckled faced boy, who hadn't seemed very interested, suddenly undertook to do so. "The Lord watches over us, and tries to get us to bring forth good fruit in the form of good thoughts and actions.

"Just right. Now, suppose each one of us had a vineyard, in which we worked very hard all the time. If we planted the best plants, hoed and cultivated, and carried the rocks off, and watered the ground, wouldn't we be terribly disappointed if when the time for harvest came, we got nothing but a lot of sour scrawny fruit."

"Sure."

"Then we know how the Lord must feel after laboring through his spirit and through his servants to get people to follow in his steps, when they don't heed his teachings. Like the grapes they become blighted, and sour."

Both class and teacher at this point seemed blended into a single mood having a single purpose, and the value of Christian living seemed very real. "We can all be cultivators of the Lord's vineyard," suggested Brother Westwood, endeavoring to make his lesson carry over into the lives of his pupils. "Who'll mention some of the things to be cultivated in the Lord's vineyard?"

All hands went up. "Good habits," said Billie.

"Good thoughts."

"Friendship."

"Kindness."

"Prayer."

The answers came thick and fast, and the discussion grew eager, and finally turned to a consideration of what might be done during the week to improve the Lord's vineyard. First, the boys decided to visit Wallie Thomson who had been sick for several weeks. They also agreed to see several members who had not been attending regularly.

A dozen other acts of kindness were also mentioned and agreed on. Once started the boys saw almost an endless number of things growing out of the lesson.

(Continued on page 12)

# THE DESERET SUNDAY SCHOOL UNION

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## FROM THE DESK OF THE GENERAL SUPERINTENDENCY

### THOUGHTS FOR THE NEW YEAR

Our first thought is to wish every Sunday School worker—

A H A P P Y N E W Y E A R

"If this be a happy New Year, a year of usefulness, a year in which we shall make this earth better, it is because God will direct our pathway. How important then to feel our dependence upon Him."

The Sunday School has been shown a signal honor. It has been chosen by the Authorities to be the Gospel Teaching organization of the Church. Let us show our appreciation of this honor by making 1937 the banner year in Sunday School history. One of the ways of reaching that objective is to attend the Stake Conventions, and receive the suggestions of the General Board on the subject of "Spiritual Guidance as a Major Responsibility of the Sunday School" (see program in November *Instructor*).

"Then sing, young hearts that are full of cheer,  
With never a thought of sorrow;  
The old goes out, but the glad young year  
Comes merrily in tomorrow!"

—Emily Huntington Miller.

Let 1937 be a singing year—a joyful, happy year, filled with songs of thanksgiving and praise. Our Sunday School songs are full of great Gospel messages,—wonderful latter-day truths. Few people in all the world have such opportunities as we have to express our emotions and even our testimony in song. Let us make the most of it.

Even while we sing, he smiles his last,  
And leaves our sphere behind.  
The good Old Year is with the past,  
O be the New as kind!

—Bryant.

The year 1936 has been kind to our Sunday Schools. It has brought into our ranks many new members, young and old. It has built us some beautiful new chapels and provided better accommodations for our classes. It has inspired 30,000 loyal officers and teachers to still greater accomplishments. Reports show that our class teaching has improved; that our order and discipline have stepped up a few points.

Yes, 1936 has been kind to us.

"A song for the Old, while its knell is tolled,  
And its parting moments fly!  
But a song and a cheer for the glad New Year,  
While we watch the Old Year die!

"Oh! its grief and pain ne'er can come again,  
And its care lies buried deep;  
But what joy untold doth the New Year hold;  
And what hopes within it sleep!"

—George Cooper in "The New Year."

What hopes lie within those entrusted with Sunday School leadership for next year?

The hope of improving our schools by enlisting more of the unenrolled; by taking better care of pupils when they attend; by reducing tardiness; by stopping that disturbance in the hallways while marching to classes and reassembling; by carpeting the bare floors; by pleading with the young women and quorum members to help preserve

the morale of the schools by returning for orderly dismissal exercises, etc., etc.

Can these hopes be realized?

\* \* \*

"Ring out the old, ring in the new,  
Ring happy bells, across the snow.  
The year is going, let him go,  
Ring out the false, ring in the true!"

—Tennyson.

## MORE THOUGHTS

### Marching

Formal marching has never been suspended in our Sunday School procedure. There is a feeling of cooperation engendered in stepping out together. "Sauntering" wastes too much time and fosters side talk and conversations. Begin the year with renewed interest in good marching. Get the rhythm of quietly moving feet.

\* \* \*

### Annual Reports

The Superintendent having charge of Reports should check up on the Secretary and assist in compiling the Annual Statistical Report and sending it to the Stake Secretary not later than January 10th. Ten days later the Stake Secretary should send in the Stake Report to the General Secretary. Read the instructions on the blanks carefully. An accurate, full and timely report is one key to stake and ward efficiency.

\* \* \*

### The Song Practice

Sunday Schools should follow the order of exercises as prescribed by the General Authorities. We hear of a few schools switching song practice from its authorized position to a period before the Sacrament. The song practice is not a "long service," but a *drill* or *practice* of songs upon which rehearsal is needed. And such a practice shall not be held before the Sacrament service. The preliminary music, song, prayer, sacrament song, prelude, postlude, gem, constitute a complete and beautiful sacred service and should not be changed.

\* \* \*

### Change in Convention Program

Since the printing of the pamphlet program for our Annual Stake Conventions, to be held in conjunction with the quarterly conference, the General Board has decided to eliminate the meeting called for Sunday at one o'clock. However, if any stake desires to hold a meeting with choristers and organists at that hour and will so advise the General Secretary, we shall endeavor to have a member attend it.

## PASSING OF A SUNDAY SCHOOL VETERAN

On Tuesday, November 19th there passed from this life a Sunday School worker of long ago. We refer to Judge N. J. Harris, of Ogden, who was superintendent of the North Ogden School under the old Weber Stake. Brother Harris was a successful superintendent and had one of the best Sunday Schools in the Church. He wrote an interesting article entitled "The Old Settler's Story," which was published in *The Instructor*, November, 1935.



## NEARLY NINE YEARS TEACHING AND ATTENDANCE



Arthur Barnes of Parker, Idaho, Yellowstone Stake, has taught the Gospel Doctrine class of Parker, Idaho, for eight and a half years, and has only missed four Sundays in that time. Arthur is one of hundreds of loyal Sunday School teachers with records approaching his.



## RIGBY FIRST WARD SUNDAY SCHOOL ORCHESTRA

This orchestra adds to the spirituality of the school by opening with preliminary music, accompanying songs and furnishing sacramental numbers. The group is composed of students in the grades and high school.

First row, left to right: Velma Call, Charles Cardon, Lucille Cummings, Patricia Snow, violins. Second row: Annie Snow, director; Zora Allen, organist. Third row: Barbara Cardon, Charles Henry, clarinets; Mark Fjelstead, Gale Bramwell, cornets.

## EASTER PROGRAM FOR SUNDAY SCHOOLS

March 28, 1937

Opening Song: "Easter Morning." No. 250 Deseret Sunday School Songs.

Prayer.

Sacramental Service: (Song: "'Tis Sweet to Sing the Matchless Love"—No. 73, or "Jesus, Once of Humble Birth"—No. 47.)

Two-and-One-half-Minute Talks:

1. Springtime and Easter. (How awakening Nature suggests a renewal of life after death.)

2. Why I believe in the Resurrection. (Choose speakers from B or C departments.) Singing Practice.

**General Program to take the place of class work.**

Song: "Easter Song" (Taylor), Kindergarten and Primary Songs; or "Easter Song," Songs for Little People. Kindergarten and Primary Children.

Scripture Reading: Luke 24 (The entire Chapter). (Choose the very best reader available.)

Song: "Children's Praise," No. 25, Des. S. S. Songs. Church History Department children.

Address: "The Doctrine of the Resurrection in Latter-day Revelation." (10 minutes).—A member of "D" Department, Missionary Training, or a young Elder.

Congregational Singing: "The Opening Buds of Springtime," No. 72.

Address: "The Resurrection, Christ's Great Gift to Mankind." (15 minutes). Special speaker, one of the best you can get.

Solo: (Congregation to sing the Chorus) "Oh, It is Wonderful," No. 254.

Separation for Priesthood Activity Meetings and Women's and Girls' Department classes.

Reassembly.

Remarks.

Closing Song: "Come, Ye Children of the Lord," No. 54.

Benediction.

### Instructions and Suggestions:

References on the talk: "The Doctrine of the Resurrection in Latter-day Revelation." *Book of Mormon*: Helaman 14:18, 25; 3

\*Have the Church History class practice this song under the direction of the chorister of the school, using a portion of the activity period of the class for two or three Sundays for that purpose. Ask the Kindergarten and Primary teachers to start teaching and practicing the song these departments are to sing, as early as a month to six weeks before the program.

Nephi 23:9-13; Alma 33:20; Chap. 40. *Mormon* 7:6.

*Doctrine and Covenants*: Sec. 76:15-17, 39, 50, 65, 85, 43:18. Sec. 88:97; 133:56; 130:18; 132:7.

*Appearance of Resurrected Beings: The Savior: Articles of Faith*, Chap. 1, page 9, also *Pearl of Great Price*, p. 47. *History of the Church*, Vol. 1, p. 4.

John, the Baptist: *Essentials in Church History*, p. 67.

Peter, James and John: *Essentials*, page 69. Elijah: *Articles of Faith*, p. 18.

Moses: *Articles of Faith*, Chap. 1, page 19. References on the talk: "The Resurrection—Christ's Great Gift to Mankind."

*Articles of Faith*: Chap. 21, pages 381 to 394 (and references cited therein.)

"Christ's Unique Status" (*Vitality of Mormonism*), page 55.

See Rolapp's *Gospel Quotations*, Sec. 1114-1237.

"I am the resurrection and the life. . . ." John 11:23.

### Variations from this program:

Schools are at liberty, of course, to vary this program. By those desiring to present a pageant or to use film slides, the following might be investigated:

### Pageants:

"*The Joy That Is Easter*." "A short Easter service, combining the joy of returning spring with the praise of Jehovah and the story of the resurrection." Page 25, *Junior Pageants* (The Standard Publishing Co., 8th and Cutter Sts., Cincinnati, Ohio, or the Deseret Book Co., 44 East South Temple St., Salt Lake City, Utah).

"*Oh, Tell the Glad Story*." "An Easter pageant, combining a brief review of the life of Jesus with simple tableaux." *Junior Pageants*. (See above.)

"*The Dawn of the Third Day*." In *Pageants for the Year*. Published by Standard Publishing Co. See above.

"*The Dawning*," "*The Questioner*," "*The Tidings*," and "*Into Galilee*." (Productions of Pageant Publishers, 1228 So. Flower, Los Angeles, Calif. Send for catalog and price list.)

### Caution:

These are all non-Mormon productions. Before using them, Latter-day Saints should appraise them critically and revise parts which are not in harmony with Latter-day Saint doctrine.

See Deseret Sunday School Handbook, page 74.

**Film Slides:**

"Behold! The Great Redeemer Lives."  
(With scriptural readings, pictures and songs, a complete service for 45 minutes to one hour.)

"He is Risen." (Pictures and script for 45-minute service. No songs included in script. You will have to plan and add any songs desired.)

Source of these film slides: Deseret Sunday School Union Board, 50 North Main Street, Salt Lake City, Utah. Rental price 10c. Time limit: 1 week.

**Caution:** Supply of film slides limited. Order early.

**MUSIC AS A MORAL INFLUENCE**

A public school principal has recently expressed regret that his teachers give so little attention to music study, because he feels that through music and its educational value children will become better citizens.

In this connection figures are available to show that out of about 150,000 professional musicians in the United States there are only fifteen in the nine largest penitentiaries. Compared with these figures there are in these same penitentiaries thirty-nine out of 57,000 bankers, thirty-three out of 115,000 lawyers, twenty-two out of 115,000 physicians, and six out of 35,000 painters or artists.

**Prelude**GEO. H. DURHAM  
ten.**SACRAMENT GEM FOR MARCH, 1937**

'Twas Jesus died on Calvary,  
That all through Him might ransomed be;  
Then sing hosannas to His name,  
Let heav'n and earth His love proclaim.

**Postlude**



# LIBRARIES



General Board Committee: A. Hamer Reiser, Chairman;  
Horace H. Cummings and T. Albert Hooper

## BOOKS FOR ALL DEPARTMENTS

In the April issue of *The Instructor* we urged upon librarians the importance of making their own investigation and appraisal before buying any books referred to in this department. We ask you to read this article again. See page 140.

We reiterate this recommendation.

Buy nothing on the strength of our commenting upon it, however enthusiastic that may be. Use your own judgment. No one knows your circumstances, need, resources of money or books as well as you, and therefore, be influenced by no one's judgment in this matter but your own.

With this in mind please investigate the books on the following list.

It has already been published once, many months ago, in *The Instructor*, but so many requests have been made for such a list that we repeat it after bringing it up to date.

## GENERAL

The Holy Bible.  
Book of Mormon.  
Doctrine and Covenants.  
Pearl of Great Price.  
Essentials in Church History, *Smith*.  
Articles of Faith, *Talmage*.  
Dictionary of the Book of Mormon, *Reynolds*.  
Doctrine and Covenants Commentary, *Smith and Sjodahl*.  
Jesus the Christ, *Talmage*.  
Gospel Doctrine, *Joseph F. Smith*.  
Joseph Smith: an American Prophet, *Evans*.  
The Heart of Mormonism, *Evans*.  
History of the Church, *Joseph Smith*.  
(Documentary History)  
Brigham Young's Discourses, *Widtsoe*.

## GOSPEL DOCTRINE DEPARTMENT

The Falling Away, *Roberts*.  
Jesus the Christ, *Talmage*.  
Ancient Apostles, *McKay*.  
The Apostles of Jesus Christ, *Anderson*.  
A People's Life of Christ, *Smyth*.  
Life of Christ, *Papini*.  
Life of Christ, *Farrar*.  
The Son of God, *Terhune*.  
The Great Apostasy, *Talmage*.  
The Restoration, *Widtsoe*.

## MISSIONARY DEPARTMENT

Standard Works of the Church.  
Gospel Restoration Themes.

The Elders' Manual.  
Articles of Faith, *Talmage*.  
The Great Apostasy, *Talmage*.  
(See General List).

## TEACHER TRAINING DEPARTMENT

Teaching as the Direction of Activities, *Wahlquist*  
(and references therein given).  
Supervision of Religious Education, *Chave*.  
Methods of Teaching Religion, *Betts and Hawthorn*.

## GOSPEL MESSAGE DEPARTMENT

Vitality of Mormonism, *Talmage*.  
Joseph Smith: an American Prophet, *Evans*.  
Articles of Faith, *Talmage*.

## NEW TESTAMENT DEPARTMENT

What Jesus Taught, *O. J. P. Widtsoe*.  
Jesus the Christ, *Talmage*.  
How to Teach the New Testament, *Rae*.  
(See Gospel Doctrine list).

## OLD TESTAMENT DEPARTMENT

Children of the Promise, *Evans*.  
Lands and Leaders of Israel, *Dalby*.  
Heroes and Crises of Early Hebrew History, *Kent*.  
The Graphic Bible, *Browne*.  
How to Teach the New Testament, *Rae*.  
Living Stories of the Bible, *Balkie*.  
Story of the Bible, *Hurlbut*.

## CHURCH HISTORY DEPARTMENT

Our Church and People, *Evans*.  
The Heart of Mormonism, *Evans*.  
A Young Folks History of the Church, *Anderson*.  
Essentials in Church History, *Smith*.  
William Clayton's Journal.  
(Some of the following are out of print but can be found in private libraries):  
Life of Joseph Smith, *Cannon*.  
Life of Heber C. Kimball, *Whitney*.  
Life of John Taylor, *Roberts*.  
Leaves from my Journal, *Woodruff*.  
Autobiography of Parley P. Pratt.

## PRIMARY DEPARTMENT

Story of the Bible, *Hurlbut*.  
Easy Steps in the Bible Story.  
Living Stories of the Bible, *Balkie*.  
The Graphic Bible, *Browne*.  
Young Folks Life of Christ, *Pollard*.  
A Boys' and Girls' Life of Christ, *Smyth*.  
A People's Life of Christ, *Smyth*.  
Jesus the Christ, *Talmage*.

Ancient Apostles, *McKay*.  
 Songs for Little People, *Danielson and Conant*.  
 Kindergarten and Primary Songs, *Thomassen*.  
 Songs for the Children, *W. W. Gilchrist*.  
 Primary Song Book.  
 Deseret Sunday School Song Book.

### KINDERGARTEN DEPARTMENT

Life Lessons for Little Ones.  
 (See Primary List also).

Sunday Morning in the Kindergarten.  
 Cradle Roll Lessons, *Ogelvie*.  
 Religion in the Kindergarten, *Rhodes*.  
 Childs Garden of Verse, *Stevensen*.  
 101 Poems for Children.

The Nave Topical Bible is sold by agents.  
 If you are interested write to John L.  
 Schuyleman, 633 South 8th East, Salt Lake  
 City, Utah, Telephone Hyland 2917.

# SECRETARIES



Albert Hamer Reiser, General Secretary

## PROGRAM FOR UNION MEETINGS

In the November, 1934, edition of the *Deseret Sunday School Union Handbook*, page 32, appears a general order of business for the secretaries' department in Union Meeting. Being a general program it looks trite and uninteresting. The way to make it interesting is to build a program on the lines of the general program, using very specific, concrete materials.

For example, suppose secretaries were to adopt the general question: Is our Sunday School succeeding or failing? Secretaries can produce some very significant information in the course of a year's time on this important subject, by subjecting the school to illuminating criticism of facts. These facts are not commonly available. Not even superintendents have them independently of the secretaries. The secretary has the key position for revealing these facts. He should reveal them only to the executive officers of the school, since the secretary is responsible to them.

Obviously a school may be succeeding in some features and failing in others. Therefore, the general question suggested above should be particularized and each particular should be studied and reported upon.

One such special study and report should be made each month. The details suggested in the Handbook (page 32) should be applied to each problem.

The following are important particularized problems upon which secretaries can shed the light of facts:

Is our school succeeding or failing in:

1. Punctuality
  - which age group has the best record?
  - is the situation getting better or worse?
  - at what seasons is it better?
  - what effect has the weather?

2. Enrollment
  - what is the percentage of enrollment by age groups?
  - getting better or worse?
  - how much larger would each class be if all were enrolled?
3. Attendance
  - Show attendance trends class by class on graphic chart with actual enrollment and potential enrollment.
  - What factors (weather, special programs, particular teachers, etc.) influence attendance for better or for worse?
4. Equipment
  - Class: Blackboards, pictures, maps, reference books, etc.
  - Individual: Quarterlies.
  - Teacher: Instructor.
5. Officers and Teachers Performance as evidenced by attendance at
  - Prayer Meeting.
  - Monthly Report and Business Meeting.
  - Union Meeting.
  - Sunday School.
  - Sacrament Meeting.
  - Show trend over a period of months.
  - When is it better? When worse?
6. Time allowed for Singing practice.
7. Time allowed for Class Work.
8. Two-and-one-half-minute Talks.
9. Time of beginning Sunday School.
10. Breadth (or narrowness) of School's Repertoire of Songs. (How many, what variety of songs does your school know?) Do you sing a few songs over and over again? Which are used most?

A fact-gathering study and fact-revealing report by secretaries on such problems as these, when published attractively and convincing in clear and vivid form will do a very great deal toward developing high standards of excellence in the performance of Sunday School work.

We recommend that these or similar problems receive the careful attention of secretaries in Union Meetings throughout the months of the year 1937. Follow the general suggestions in the Handbook, page 32.

# THE MISSIONS

General Board Committee: Robert L. Judd, Chairman; Bishop David A. Smith, Vice Chairman; Alfred C. Rees

## SUNDAY SCHOOL WORK IN THE MISSIONS

At the beginning of a new year, from every part of the world, word comes of the success of Latter-day Saint Sunday Schools. The hearty cooperation of the Mission presidents is bearing rich fruit. It is acknowledged that Sunday Schools are a great missionary force and have been the means of bringing many into the fold of Christ. One case will illustrate how "God moves in a mysterious way His wonders to perform." A little girl whose father was very bitter toward the Latter-day Saints desired to attend our Sunday School and it was only after much pleading that he consented to let her go. After a while she was placed on the program of a Sunday School entertainment and of course the parents wanted to hear their little girl

recite. When the father witnessed the beautiful exercises in which his daughter participated his heart was softened. He investigated, and it was not long before the entire family was baptized into the Church. Thus was demonstrated the scriptural truth "A little child shall lead them."

From every mission the good word comes. In America and the Islands of the sea the people are attracted by the simple and sincere program of the Sunday Schools. And the same story comes from the Scandinavian countries, Great Britain and her dependencies, notably Canada, France, Belgium, Germany, South America.

Give us room that we may dwell  
Zion's children cry aloud;  
See their number how they swell,  
How they gather like a cloud.

## CULTIVATING THE VINEYARD

*(Continued from page 5)*

"Who'll mention an experience in his own life that proves the truth of the parable?" asked Brother Westwood, preparing for the close. There were answers a-plenty. And the teacher went on to explain how all people in all lands are part of the Lord's vineyard, capable of producing good fruit or bad, depending partly on their own inclinations and the way they use them, and on the efforts of others to help them.

"That shows we should cultivate love and charity for everybody," said Marion.

"It explains, too, why some men and women have been able to become great," declared Johnny. "It is another way of applying the principle Jesus had in mind when he

said, 'Let him who is greatest among you be the servant of all.'"

Brother Westwood clinched the lesson by again turning to the Bible, and reading several of the choice lines in his clear voice. This time he added the prophet's sorrowful pleading with the wicked. "And now, O inhabitants of Jerusalem and men of Judah, judge, I pray you betwixt me and my vineyard. What could have been done more to my vineyard that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?"

The boys were certain they wanted to be good fruit in the Lord's vineyard.

## A PROPHECY COME TRUE

It was by political power and influence that the Jewish nation was broken down and her subjects dispersed abroad; and I will hazard here the opinion that by political power and influence, they will be gathered and built up; and, further, that England is destined, in the wisdom and economy of Heaven, to stretch forth the arm of political power, and advance in the front ranks of this glorious enterprise. Orson Hyde, in January, 1842.

In 1917 Jerusalem was taken by the British General Allenby during the Great War, and the League of Nations gave England the Land of Palestine as a Mandate.



# CHORISTERS AND ORGANISTS

General Board Committee: Tracy Y. Cannon, Chairman; P. Melvin Petersen, Vice-Chairman; Edward P. Kimball, George H. Durham, Gerrit de Jong and Wallace F. Bennett

## Recommendations Affecting the Song Practice:

It is strongly recommended that:

1. All demonstration and song study in the union meeting be confined to the assigned practice song. If the song is familiar to the whole group, the stake leader should attempt to create new interest in it by presenting it from a new point of view.

2. All Sunday morning singing practice periods during the month should be devoted entirely to the assigned song, unless the school already knows the practice song thoroughly, in which case the chorister may—

(1) Practice it again from the new point of view he received in union meeting.

(2) Finish some previously assigned song which was not learned thoroughly during its practice period.

(3) Work on music for special occasions, such as Christmas, Easter, etc.

(4) If one of the opening songs sung that morning has been poorly performed and a definite correction can be effected, he may use a minute or two of the practice time for this purpose.

### PRACTICE SONG—NO. 250

The song, "Easter Morning" is to be studied in the February Union Meeting and during the month of March in the Ward Sunday Schools.

### Appropriateness:

A major problem constantly facing church musicians is the selection of appropriate music for the various gatherings of the Church. It is hoped the thoughts here suggested will be helpful.

That which is suitable, fit, proper, that which blends in with a situation is appropriate. In relation to a church service, factors which contribute to its beauty, its harmony, its spirit are appropriate. That which jars, muffles, offends, stands out with too much prominence is inappropriate. Something which of itself is beautiful may become offensive when improperly used. Too much furniture in a room, a rug which does not blend in with the color scheme of decoration, wall paper which offends the eye, are common examples.

Music has many moods. It can express

sadness, joy, passion, vivaciousness, hate, love, exaltation of spirit, and many other emotions. On any occasion where music is used the program maker's first concern is to find music which fits in with the general scheme, which contributes to the general ensemble, which adds beauty, effectiveness and spirit without intruding itself to the extent of over-emphasis. He has to be exact in calculating the *degree* and *kind* of emotion each piece of music he uses will excite in the hearer. He must be sure the emotions the music calls forth will balance with the effects produced by other parts of the program. If, for example, a sacramental service were being planned which had for its theme spiritual exaltation, a love song, beautiful though it may be of itself, could not be played by the organist because such a song would arouse feelings for human beings rather than for Diety, while a Bach choral or some other dignified and beautiful piece composed especially for just such a situation would be suitable because its emotional effect would be harmonious. But how shall choristers and organists go about the business of building musical programs for church services?

### Conditions Which Affect Appropriateness:

A first condition for success would be understanding and cooperation between presiding officers and musicians. Those in charge of the meeting must themselves, in advance of the occasion, know the theme of the meeting and should have an objective for that meeting in mind. There should then be consultation between officers and musicians, and conclusions reached in deciding the type of music which would meet requirements. Then would be the time for chorister and organist to begin the task of selection of music.

What factors should the musicians take into consideration in the selection of music?

*First*, the music must be good, whether the occasion calls for spirited music, for quiet music, or for music that will inspire deep religious emotions.

*Second*, the occasion must be given consideration: Is it a sacrament meeting, a Sunday School session, an M. I. A. festival? Is the gathering to be held to commemorate some historical event of national significance, some church anniversary, a festival in harmony with the season of the year, such as a flower festival?

*Third*, the physical resources available must not be forgotten. The building may be large with poor acoustics, or small and stuffy, the organ and piano inadequate, or good singers unavailable, thus requiring that music offering a minimum of difficulties be used.

*Fourth*, the ward's library of music may be limited, necessitating using music already threadbare, or sending away (in rural districts) for new music.

*Fifth*, the conductor and accompanist must know their musical limitations as well as their

strength. Music must not be selected that the accompanist cannot play or the conductor interpret. A musical selection may be inherently beautiful but its manner of rendition may spoil it. Who has not heard an organist play some fine hymn during the passing of the sacrament over and over again and again without change of expression or registration until its monotony became unbearable? The spirit of the hymn might have fitted the occasion perfectly but the manner of its rendition made it entirely inappropriate.

(Continued on page 19)

## I KNOW THAT MY REDEEMER LIVES

Words and Melody by  
Lorenzo D. Edwards

Arranged by  
Hugh W. Dougall

*Slowly with fervor*

1. I know that my Re-  
2. He lives to grant me  
3. He lives, my kind, wise  
4. He lives, all glo - ry

*Largo.*

deem - er lives; What com - fort this sweet sen - tence gives! He  
rich sup - ply, He lives to guide me with His eye, He  
heav'n - ly friend, He lives, and loves me to the end, He  
to His name! He lives, my Je - sus, still the same; O

lives, He lives, who once was dead; He lives, my ev-er-last-ing head.  
 lives to com-fort me when faint, He lives to hear my soul's com-plaint.  
 lives, and while He lives I'll sing, He lives my Prophet, Priest and King.  
 the sweet joy this sen-tence gives, "I know that my Redeemer lives!"

*rit.*

He lives to bless me with His love, He lives to plead for me a - bove,  
 He lives to si-lence all my fears, He lives to wipe away my tears,  
 He lives, and grants me daily breath, He lives, and I shall conquer death,  
 He lives, all glo-ry to His name! He lives, my Je-sus, still the same,

*Ped.* *Ped.*

He lives my hungry soul to feed, He lives to bless in time of need.  
 He lives to calm my troubled heart, He lives, all blessings to im-part.  
 He lives my mansion to pre-pare, He lives to bring me safely there.  
 O the sweet joy this sentence gfvcs, "I know that my Redeemer lives."

*mp* *D.C.*

# TEACHER TRAINING

General Board Committee: John T. Wahlquist, Chairman;  
James L. Barker, Vice Chairman; Frank K. Seegmiller, A. Hamer Reiser,  
M. Lynn Bennion, Earl J. Glade

## Course for Prospective Teachers

This month will complete the schedule for classes started October 11th and kept on schedule except for Commencement Exercises in April (see the March *Instructor*). *Classes started late should continue until all topics have been discussed.* Other classes may expand the last topic, Psychological Consideration, over several sessions before the final exercises (see the February *Instructor*).

### Schedule for March, 1937

March 7th, Directed Observation No. 3 and the review of Unit III.

1. As outlined in the last *Instructor*, the directed observation should be followed by a discussion period in which the topics for review may be considered. Probably the best procedure is to select a Sunday School in a central location where students may congregate. After the preliminary exercises, during which the class may be seated as a group, the students interested in the various departments should visit the class rooms in smaller groups. After the Sunday School the class members should meet to discuss the observations and the review exercises.

In certain cases, it may be more desirable to permit students to visit classes in their home wards. In this event, they should be encouraged to take the text along with them, and to come to class prepared to report their visits.

In other cases, it may be necessary to omit the directed observation as such. In this event, students should observe their own classes in Mutual or Seminary. In the next class session ample opportunity should be afforded for discussion of points raised.

The importance of these observations should not be overlooked. In the abstract many students do not see the problems involved; concrete experiences are absolutely necessary for most students and highly desirable for all.

2. The case problems (see Review of Unit III) are within the experience of all students. Students should be encouraged to describe similar problems from their observations and the class should discuss the best methods of meeting these situations.

March 14th, Growth in Service.

## Introduction to Unit IV and Chapter XVI

1. Class members should rate themselves on the Self-rating Chart, revised edition, page 187.

2. They should be encouraged to make self-rating charts. If possible, the leader should exhibit several rating sheets (see page 187).

3. Spend some time on Learning Exercise No. 3. Is Wahlquist right in his analysis of the weaknesses of Sunday School teachers? How may these be overcome?

4. Under Learning Exercise No. 4, have students write on blackboard rules for effective study.

5. Have some current periodicals brought to class. (See list of best in the text). Examine them to see what there is of interest to Sunday School teachers.

6. Do not omit Learning Exercise No. 6, if any of the students are familiar with the novels. However, detailed book reviews would be out of order.

7. Spend some time discussing *best* and *worst* teachers.

8. In making the assignment, call special attention to the selected references and indicate how you intend to present the four techniques: class-room visitation; conferences; group meetings; teacher's visits. (See below.)

### March 21st, Supervision As An Aid To Teaching, Chapter XVII

A general discussion should be supplemented by special reports. It is suggested that the Stake Board meet with the Teacher-Training Class on this occasion. In this event, the combined bodies may discuss:

1. What is supervision?

2. Do we need supervision in religious education?

3. Will religious teachers submit to supervision?

4. What should the supervisor expect of the teacher?

After this general discussion, by previous assignment stake board members (or class members) should discuss:

1. The technique of class-room visitation.

2. The technique of pre-teaching and post-teaching conferences.

3. The technique of group meetings.

4. The technique of teacher's visits.

The stake teacher-trainer should be able to convince the stake superintendent of the value of this joint exercise for both the class members and the stake board members.

As previously noted, some classes may desire to spend several sessions on the last topic, *Psychological Considerations for Teachers*. This matter should be decided not later than this session and plans for the future formulated.

Practically all Learning Exercises in Chapter XVIII are interesting topics for special reports.

### March 28th, Some Psychological Considerations, Chapter XVIII

This topic may be continued over several class sessions. (See the February *Instructor* for suggestions.)

If the services of a student of psychology or an expert psychologist are available, invite him to participate in the discussion.

Hear special reports on the Learning Exercises. Follow with informal discussions.

It is imperative that the leader do some special reading on this topic. See the references and the catalog in local libraries.

# UNION MEETINGS

## Direction of Teacher-Training Committee

### MARCH UNION MEETING PROGRAM

**Subject:** Lesson Activities a Means of Guidance.

**Objective:** *To induce teachers always to use lesson subject matter, activities and opportunities as means of motivating pupils to translate truth into real life action to the end that their attitudes, habits and conduct will always be in harmony with spiritual ideals.*

#### General Session:

#### Teacher Trainer's Topic:

How to Use Lesson Subject Matter, Activities and Opportunities to promote the ends of Spiritual Guidance.

(20 minutes)

- I. What should be the teacher's *point of view* toward lesson subject matter, activities, opportunities?
- II. Why the *objective* suggested for each lesson is important.
- III. What is the *Relation of the Lesson Subject Matter and Activities to the Objective?*
- IV. What should the *Application* accomplish with relation to the Objective?

Helpful quotations and references on sub-topics I: (Point of view toward subject matter)

"The aim of education is to bring about certain desired changes in human beings and to prevent other changes." (Thorndike.)

"Education is the power to think clearly, the power to act well in the world's work and the power to appreciate life." (Attributed to Brigham Young.)

"If you are going to do anything permanent for the average man, you have got to

begin before he is a man." (Theodore Roosevelt.)

Read President David O. McKay's Introduction to Dr. John T. Wahlquist's "Teaching as the Direction of Activities," pages 11 to 14. (See particularly quotations on page 12.) Also read chapter I, "The Outcomes of Teaching."

See October, 1936, issue of *The Instructor*, page 445. "What We Teach," December Union Meeting Topic.

Betts and Hawthorn's chapter on "Selection and Control of Subject Matter" in "Methods of Teaching Religion" is also excellent. Chapters XII to XVI inclusive are full of very helpful detail.

On sub-topic II (Why Objective is important)

"The objective suggests changes to be made or prevented."

On sub-topic III (Relation of subject-matter, etc., to the objective)

"Lesson subject matter is useful only to the degree that it clarifies, interprets, illustrates, reinforces, amplifies, demonstrates, establishes the truth, suggests applications, and wins acceptance of the objective."

On sub-topic IV (What Application should accomplish with reference to the objective)

"The purpose of the application of a lesson is to suggest appropriate channels of action in harmony with the objective and to motivate pupils to do something which will translate the truth stated in the objective into real life action and thus mold conduct and habit."

(Note to teacher trainer: You will readily sense the importance of using illustrative

material and examples freely in developing this subject.)

### Departmental Sessions:

- I. What are the general and specific objectives of our department? (See August *Instructor*, pages 326, 327, 328, or second edition "Teaching as the Direction of Activities," pages 25 and 28.)
- II. How the lesson subject matter and activities of our department can be used to realize these objectives.
  - a. Show how the subject matter published in the *Quarterlies* and *The Instructor* supports these objectives.

- b. Suggest methods and activities which will most effectively aid in realizing these objectives.

- III. Guidance symptoms and needs of pupils in our department and how lesson subject matter, activities, class room procedure and out of class follow-up can be brought to our aid in giving spiritual guidance.

(All specific cases of guidance growing out of personal experiences and observations of particular, individual cases, must be handled discreetly. Discuss them objectively, impersonally, disguise them to avoid fixing stigma upon any individuals.)

# WOMEN'S DEPARTMENT

General Board Committee: Alfred C. Rees, Chairman; Adam S. Bennion, Vice-Chairman

## LESSONS FOR MARCH, 1937

### RUTH

#### Lesson 10. For March 7, 1937

**Text:** *The Book of Ruth*, chapter 1.

**Subject:** Devotion. This may include devotion to a person, as in the case of Ruth, or devotion to a principle.

**Background:** The narrative in the *Book of Ruth* presents a quiet, country scene, in striking contrast with the exciting scenes in the years before. The class, or some one appointed from the class, should read the chapters in Judges that precede the time of Ruth. Only the bare outlines, however, should be told the class—enough to bring out the element of contrast.

**Reading:** The entire *Book of Ruth* can be read in fifteen minutes, either silently or aloud in the class. If it is decided by the teacher to have only parts of the book read in the class, perhaps no better selection could be made than is to be found in chapter 1.

**Discussion:** The teacher might have the following points brought out in the recitation: Ruth was not an Israelite, but a Moabite, a foreigner. She was the great-grandmother of David, the King of Israel, and the ancestor of Jesus. Some one might be asked to make a talk on the conditions of life to be found in the *Book of Ruth*. What were some customs of the people?

**Application:** Help your class to select ways in which they might show devotion during the coming week, either to a person or to a principle.

**Assignment:** Now is the time to make as-

signments for the next lesson. In order to do so, however, it will be necessary for you to study that lesson carefully.

### JOB

#### Lesson 11. For Sunday, March 14, 1937

**Text:** Job, Chapter 19 or chapter 38. The entire book can be read in two hours.

**Subject:** If chapter 19 is taken, the subject might well be knowledge of the Redeemer; but if chapter 38 is discussed, then the subject would be the superiority of God's wisdom and judgment to man's.

**Background:** The best background for this narrative is in the book itself. Some one should, therefore, be appointed to read the story through, for the purpose of telling the class the customs and mode of life of the persons mentioned in the book—for instance, the kind of property Job had, his care that his children should not offend God in their pleasures, and so on.

**Reading:** Have some good reader give one of the chapters before the class—whichever you chose for the recitation.

**Discussion:** Job is a drama, or play. It is a very great literary work. Its theme is the mystery of human suffering. The setting is partly in heaven, but mainly on earth. Professor Moulton gives the following solutions suggested in the book, for the existence of human suffering in the world: First, that suffering is heaven's test of goodness; second, that suffering is a judgment upon sin; third, that suffering is a warning to the sinner to repent; fourth, that it is a mystery

not to be fathomed by mortal man; fifth, that the thing to do is to submit in patience and faith, to suffering.

**Application:** That we must take the evil with the good in patience and endurance.

**Assignment:** Read the next lesson now, so as to be in a position to make such assignment as you may wish.

## PROVERBS

Lesson 12. For Sunday, March 21, 1937

**Text:** Proverbs, chapter 3.

**Subject:** Humility.

**Background:** See that the class gets some information about Solomon, about what a proverb is (see the dictionary), and about whatever else will enable them to understand the subject. A proverb is one of the

most difficult things to write. Try to write one.

**Discussion:** Note the condensed form of the proverb. It is a sermon in brief. Pick out the proverb that appeals most to you. Have your pupils do the same. How would you like to assign certain chapters to some class members for a report?

**Application:** What situations are there in your life calling for humility? During the coming week see whether you can not be humble in these. What is humility?

**Assignment:** Turn now to the lesson for next Sunday, with a view to making the necessary assignments for the recitation.

March 28, 1937

Easter Program

## THE GREATEST POEM

If a jury of persons well instructed in literature were impanelled to pronounce upon the question what is the greatest poem in the world's great literature, while on such question unanimity would be impossible, yet I believe a large majority would give their verdict in favor of the *Book of Job*.—Professor Moulton, in *The Modern Reader's Bible*.

## CHORISTERS AND ORGANISTS

(Continued from page 14)

### Suggestions:

The difficulties attending the selection of suitable music for the varied gatherings of the Church are numerous but there is no doubt they can be overcome.

Why not consult frequently with your pre-selecting officers? They will appreciate it as much as you.

Could you not give your best thought in selecting music that will be appropriate for the occasion for which it is to be used, giving consideration to the type of gathering, the reason for it, etc.?

Why not study your physical resources, your chapel for acoustics and your musical instruments? Are the instruments in tune and in repair? Have you a good organ? Verily no workman can build well with poor tools!

What about your music library? Have you enough song books, are they in good condition or are they dilapidated and falling

to pieces? Have you a number of good organ books or are you content to play hymns only until you completely wear them out and your audience too?

Are you content to remain a conductor or organist of your present attainments from year to year? You may make continued progress if your desire for improvement is strong enough. The Church is now offering music instruction at very low cost in many stakes, and in those localities where there is no such instruction being given, there is still the possibility of obtaining books on conducting and organ playing.

Shall we not determine from now on to give more thought to this subject of appropriateness and see to it that the music we perform is right for the gathering, is always well performed, and is in harmony with the occasion? If we will do these things we will cure one of the biggest faults of which we are guilty.

# GOSPEL DOCTRINE

For Members of the Melchizedek Priesthood and Men and Women Over 20 Years of Age,  
Not Otherwise Assigned.

General Board Committee: George M. Cannon, Chairman; Frederick J. Pack, Vice-Chairman;  
Mark Austin, Herbert B. Maw

## LESSONS FOR MARCH, 1937

### CONCERT RECITATION

(Isaiah 24:2, 5)

"The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."

### CAPITULATION OF THE EARLY CHURCH

#### Lesson 8. For March 7, 1937

**Text:** Sunday School Lesson (Quarterly), Number 8.

**Objective:** A church that has departed from the ways of Christ must pay the ultimate price for its misdeeds.

**Teacher's helps:** The teacher will do well to emphasize the fact that the early Christians were surrounded by a combination of destructive conditions that were well nigh inescapable to them. While it is true that there were some great and good men in the church, who doubtless did everything within their power to correct existing evils, yet the weak and erring ones were in the ascendancy, and therefore the outcome was inevitable.

The Christians had had no easy time. The Gospel of Jesus Christ was fundamentally different from Paganism, so much so in fact that if Christianity was to succeed, Paganism would fail. This was understood by both parties. And therefore the conflict between them was most vital.

Perhaps chiefly because of this, Christianity underwent a series of persecutions more intense and enduring than has been experienced by any other civilized people in the history of mankind. They were hunted, imprisoned, tortured, and slain. They were bereft of their property and forced into hiding. They were impaled on spears, covered with burning tar and carried as torches through the gardens of the emperor. The persecution lasted intermittently for three hundred years.

Then with a suddenness that equals the instant appearance of the sun after a violent

storm, came an era of peace. The emperor of Rome announced his friendship for the Christians.

Both the persecution and the peace were accentuated by the fact that Rome was the greatest empire in the world. The effect of neither would have been as intense if Rome had been a small unimportant nation.

Moreover, the Saints had been poor, now they were well to do; they had been unpopular, now they were well thought of; they had been denounced, now they were praised; their religion had been scorned, now it was accepted; they had been servants, now they were masters.

The influence of such a change is incalculable. The effect of sudden change has been briefly mentioned in the Quarterly. The teacher can further illustrate it from his own stopping of a passenger elevator, the sudden transfer of an individual from a very cold to a new warm climate, the immediate transfer of a plant from a shady place in the house to the full glare of the sun, the pauper who suddenly becomes rich, or even the individual who is suddenly forced to change the degree of his physical activity, say, the bookkeeper to the blacksmith.

All things considered, the early Christian church responded precisely as would be expected. She was given the severest test known to the powers of evil. The outcome is a matter of history.

**Point of Contact:** A good way to approach this topic is to refer to the experience of the class members. They are human, like the ancient Christians. What changes take place, as a rule, in a person who suddenly becomes popular in his circle, or who, after a period of poverty, comes into money? Are these, as a rule again, changes for the better or the worse? How is one to resist adverse changes in himself?

With this point of contact, it will not be so difficult to pass from individual experience to group experience. Discuss the effect of prosperity on the Nephites. How do you account for this reaction to new conditions in men and women?

**Questions on the Lesson:** What is meant by the word "capitulation?" By the word "paganism?" In what specific ways did the ancient Christians capitulate to Paganism? What conditions arose to make them want



to capitulate? Having sinned in this respect, what should have been done in the situation? What do you understand by "forgiveness?"

**Assignments:** Some of the questions given above might be assigned to members of the class. This should be done, however, a week in advance of the class meeting. Other assignments might be: What were the essential differences between Christianity and Paganism? Mention, and discuss, some of the doctrines and practices of the Church of the Middle Ages that smack of Paganism.

## THE DECADENT CHURCH

### Lesson 9. For March 14, 1937

**Text:** Sunday School Lesson (Quarterly), Number 9.

**Objective:** "By their fruits ye shall know them."

**Teacher's helps:** The decadence of the early Christian church was a natural result of its conduct. Long ago the Apostle Paul announced one of the laws of God as follows: "The wages of sin is death" (*Romans* 6:23). James gave it thus: "Sin, when it is finished, bringeth forth death" (*James* 1:15).

The invariability of this law is well known. An individual who places his hand on a hot stove is always burned, a farmer who neglects his field loses his crop; a man who drinks liquor injures his health; a nation that becomes immoral loses its strength; a religion that violates the laws of God cannot stand. There are no exceptions to law. The results are as sure and invariable as the coming of light with the appearance of the sun.

The capitulation of the early Christian church to Paganism was followed by a series of events wholly in keeping with its misdeeds; it could not have been otherwise, for the laws of God are invariable, whether they relate to an individual or a church.

Because of its desire for influence and power, the church entered the field of politics, and in many respects became even more dogmatic and dictatorial than the state itself. And all of this was done in spite of the fact that the Christ himself had said: "Render therefore, unto Caesar the things which are Caesar's and unto God the things that are God's." (*Matthew* 22:21.)

The church became financially mad, and even promised its members remission of sins upon payment of sums of money. There is perhaps no sin more reprehensible in the sight of God than the traffic in human souls. Even the slave trade gains in comparison.

It is little wonder, therefore, that the spiritual and intellectual training of the people were neglected, and that the level of civilization was lowest when the so-called Chris-

tian church reached the zenith of its power. We are speaking of the "Dark Ages." The indictment is unanswerable.

Surely political usury, monetary traffic in human souls, and widespread ignorance among the laity are not the fruits of the Gospel of Christ.

As a test of men's fidelity to truth, the Christ said: "By their fruits ye shall know them. Not every one that saith unto me Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven." (*Matthew* 7:21, 22.)

It is only just that the decadent church be measured by this test.

What think you of the following modern pronouncements: "The Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit." (*Doctrine and Covenants* 84:46.) "The glory of God is intelligence, or in other words light and truth." (*Doctrine and Covenants* 93:38.) "A man is saved no faster than he gains knowledge." (*History of the Church*, Vol. 4, p. 588.)

**Questions on the Lesson:** What do you understand by the word "decadent?" How is it pronounced? These questions should be looked up in the dictionary.

Why do God's purposes never fail? Why do man's purposes often fail? How may we order things so that so many of our aims do not fail of realization?

**Point of Contact:** The approach to this lesson is much the same as that of the preceding lesson. What does "decadence" mean as applied to the individual? Name some of the elements in human life that bring about decadence in individuals and nations. Name some elements that make for spiritual progress.

**Assignments:** Assign to members of your class such topics as have already been suggested, together with the following: How we may forestall decadence in ourselves in this age. How the ancient Christians might have done so in the respects shown in this lesson.

Sing or have read aloud in the class the song, "Truth Reflects Upon Our Senses."

## DIVINE PURPOSES NOT THWARTED

### Lesson 10. For March 21, 1937

**Text:** Sunday School Lesson (Quarterly), Number 10.

**Objective:** *The purposes of God never fail.*

**Teacher's helps:** Following the recent

World War, it was asserted by numerous critics that Christianity had failed. The criticism was based on the fact that the major part of the contesting nations were Christian. It was argued that if Christianity had been a success the war would have been impossible.

Similarly, it has been asserted that the apostasy of the early Christians is another illustration of its failure.

The critic, however, fails to distinguish between the Gospel and those who are supposed to have it. Now, it would be equally as logical to maintain that a modern railroad locomotive had failed merely because a crew of poorly trained workmen were not successful in operating it; or that the basic principles of peace had failed because the members of the League of Nations could not agree upon a course of action.

It has also been said that the United Order among the Mormon people was a failure, both in Missouri and in Utah. Again the fact must not be overlooked that the principle was correct, and that the outcome was due entirely to the unpreparedness of those who attempted, feebly, to comply with its teachings. In Missouri, however, the failure was due mainly to the expulsion of the Saints from their homes.

It has been known since the early "sixties" of last century that vast quantities of low-grade copper ore were present in Bingham Canyon region of Utah, but no methods were known at that time by which the metal could be profitably extracted. Near the beginning of the present century, however, improved methods were applied, with the result that the deposits have yielded fabulous wealth. The point is that the ore bodies did not change; man merely prepared himself to utilize them.

Similarly, the Gospel of Jesus Christ was not a failure because the early Christian church did not comply with its teachings. The principles did not fail; the failure was one on the part of the Church.

The principles of the Gospel are divine, unchangeable, everlasting, perfect. It is per-

haps too much to hope that mortal man can live them in their entirety. Eventually, however, this will be possible. Men will grow in strength and goodness as a result of effort.

It was essential in the scheme of human salvation that Christ should come to earth and atone for the sins of man—this was done—but it was not essential to the success of the scheme that all human beings should immediately live it.

Deity's anxiety that human beings should have the opportunity of accepting the Gospel has doubtless prompted him to bring it to earth again and again since the days of Adam. He has given assurance that it shall never again be taken from the earth nor given to another people.

**Teacher:** Be sure that your students are now ready for a consideration of the great Preparation to be described in the following lessons.

**Approach:** Name a few of the divine purposes as revealed to us by the Lord. This list should include those that are long in range and those that are of short range. What is the divine purpose respecting man?

What would naturally be the desire of the Lord respecting the continuance of the Church? Was that purpose frustrated? What part did man play in this lack of continuance? What is meant by "co-operation with God," or "working with God?"

**Thought Questions:** Discuss the sentence, "Christianity has not failed; it is man that has failed." This was said by a noted business man in America. How does the Spirit of God help us, and what are the prerequisites for possessing that Spirit?

Sing or have read in the class, "The Spirit of God like a Fire Is Burning." The chorister may be willing to have this hymn as an opening number. Ask him.

Fourth Sunday, March 28, 1937

Easter Program

### A BALANCED LIFE

One of the worthy objectives of every Sunday-school should be to give to its members a bias toward the "balanced life." Such a life is what men and women everywhere are seeking today, but it is only to be found through Christian character. According to Mr. Charles Evans Hughes, such character is revealed in "Faith without credulity, conviction without bigotry, charity without condescension, courage without pugnacity, self-respect without vanity, humility without obsequiousness, love of humanity without sentimentality, and meekness with power."—Sunday School Executive.

# MISSIONARY TRAINING

## COURSE D—GOSPEL RESTORATION THEMES

For Elders and Other Young Men and Women of 19 and 20 Years of Age

General Board Committee: Robert L. Judd, Chairman; James L. Barker, Vice-Chairman;  
Carl F. Eyring

### LESSONS FOR MARCH, 1937

#### CONCERT RECITATION

(II Nephi 2:24-25)

"Behold all things have been done in the wisdom of him who knoweth all things; Adam fell that men might be, and men are that they might have joy."

#### SALVATION FOR THE DEAD

##### Lesson 8. For Sunday, March 7, 1937

**Text:** *Gospel Restoration Themes*, Lesson 8.

**Objective:** God forces no man into his kingdom; neither does he set up unjust or insurmountable barriers to the kingdom.

##### Suggested Method Outline:

The restored Gospel emphasizes that those who die retain, in the spirit world, their power of accepting or rejecting elements of truth. We do special ordinances belonging to this earth for the dead with the understanding that this vicarious service may be accepted or rejected by them as they may decide through the exercise of true freedom. This lesson, which has for its subject matter material written as a tract by President Penrose, may be presented in three parts as follows:

I. *Entrance into the Kingdom of God.* This topic could be presented by the teacher. The talk would center in the statement by President Penrose: "Not a soul can enter into the kingdom of God unless he or she is a true believer in Jesus Christ, and has been born of the water and of the Spirit." Emphasize that a rebirth must take place in the soul of the one who expects to enter the kingdom. Formal baptism and confirmation, though important, are not enough.

II. *The Mercy and Justice of God as Applied to the Salvation of the Dead.* This topic could be presented by a class member. Let it be remembered that God will force no man into the kingdom; neither will he set up unjust and insurmountable barriers to the kingdom. In the presentation of this topic answers to these questions could be given: How is the justice and mercy of God shown to those who die without hearing the Gospel of Christ? Why in the justice and mercy of God should

the change called death cut off all means of communication to the living, immortal, intelligent being that has simply "shuffled off its mortal coil?"

III. *Work of Redemption Beyond the Veil.* A class member might present this topic by beginning with this basic statement by President Penrose, "The spirit of man when out of the body, being an intelligent entity, a thinking, progressive, and responsible being, capable of hearing and believing or rejecting truth, must be also capable of repenting of evil and learning to do well," and then by pointing out the plan of redemption for those beyond the veil.

##### Assignment:

As a general preparation, urge all class members to come prepared to express an opinion on the question, "Why Mormonism?" As a special assignment, select two class members to present ten-minute talks on the subjects: "To bring to pass the eternal life of man is God's work and glory," and "The inseparable union of physical element and spirit is essential to the fulness of joy."

##### Two-and-One-half Minute Talk:

If given the opportunity to present such a talk, you might choose the topic, "Man is that he might have joy."

##### Teacher's Closing Minute:

In closing, the teacher might say: "Let us fully sense the requirements for entrance into the kingdom of God, and render loving service to the living and the dead, in order that none shall be kept out of the kingdom because of our negligence."

#### "WHY MORMONISM?"

##### Lesson 9. For Sunday, March 14, 1937

**Text:** *Gospel Restoration Themes*, Lesson 9; the four tracts, *Why Mormonism*, by Elder B. H. Roberts.

**Objective:** *Mormonism declares to the world the purpose of God in the creation of man,—to bring to pass the eternal life of man through the union of the spiritual and physical in order that he might have the joy of endless progress.*

### Suggested Method Outline:

In this tract by President B. H. Roberts, quotations are taken from modern writers and speakers. His purpose is to present Mormonism in a modern manner to modern men, and to the class of people who are impressed by the testimony of living men. The religious philosophy of the restored Church of Christ is epitomized under three headings which may be presented as follows:

I. *To bring to pass the eternal life of man is God's work and glory.* This topic might be presented as a short talk by a class member. Following the material presented by Elder Roberts, these questions should be answered by the speaker: What is the purpose of God in the creation, and more especially in the creation of Man? Where does one find the answer to this question? What is the answer of the restored Church of Christ to the question, "Is life worth while?"

II. *The inseparable union of physical element and spirit is essential to the fullness of joy.* This topic could be given as a short talk by a class member. Emphasis should center in these statements: " \* \* \* the union of spirit and element is essential to the fullness of the joy of man" for " \* \* \* the eternal life is the only life that can be satisfactory, since that alone would give any adequate ground for such achievements as would be satisfactory to existence." Or again, life takes on true meaning, and the true values of life a significance only if life is eternal. These statements might be exemplified by the use of concrete examples, as, for example, the admonition of Christ to seek the spiritual aspects of life, rather than the centering of life in the physical aspects, is made clear if life is eternal.

III. *Men are that they might have joy.* The teacher could present this topic and then summarize the lesson by asking these questions: What is God's work and glory? What are the conditions for man's full joy? Contrast the meaning of the words "joy" and "pleasure." Why is man on earth?

### Assignment:

The quarter's work will be reviewed next Sunday. Ask class members to come with thoughtful questions. A number of questions, which could form the basis for the discussion, are listed in the lesson which follows. In this discussion, try to stimulate the members to do most of the talking—the teacher will serve as a guide. Also lay plans for the lesson, "The Lord hath spoken."

### Teacher's Closing Minute:

In closing the teacher might say: "Let us seek for the joy which is the heritage of an immortal soul."

### REVIEW

For Sunday, March 21, 1937

The review might take the form of a cottage meeting, the questions asked coming from the "investigators", and the answers being given by the elders in charge. Here is a list of suggested questions:

Just how can we who are not in the missionary field be missionaries at home?

Just how can we now prepare ourselves for the mission on which we may be called?

What are the advantages of being a Mormon?

Should one expect to have his reasons for being a Mormon change as he matures? Explain.

Just how are the reasons for being a Mormon related to the advantages of being a Mormon?

What does the *Book of Mormon* tell us concerning God, His Son Jesus Christ and the Holy Ghost?

What does it say concerning the principles and ordinances of the Gospel of Christ?

What does it say about the resurrection? Are there any Bible prophecies concerning the *Book of Mormon*?

In claiming our religion to be the true religion, just what attitude should we take toward the religions of other people?

If a religion is known to have in it certain elements of error, what attitude should one take toward those elements which are known to be true?

Is it safe to rate the religions of the world as being either true or false? Explain.

In seeking a true religion, what characteristics should one seek?

Summarize the evidences that support the conviction that the Church of Jesus Christ of Latter-day Saints offers the true religion.

Just how would you present the subject, "Need of Latter-day Revelation," to a person who does not take seriously so-called proof from the scriptures?

Outline the plan for the salvation of the dead.

What is God's work and glory?

What are the conditions for man's full joy?

Contrast the meaning of the words "joy" and "pleasure."

### EASTER PROGRAM

Sunday, March 28, 1937

# GOSPEL MESSAGES

## COURSE C—THE PROBLEMS OF LATTER-DAY SAINT YOUTH

For Priests and Young Men and Women of 17 and 18 Years of Age

General Board Committee: Adam S. Bennion, Chairman; John T. Wahlquist, Vice-Chairman;  
Lynn S. Richards, Earl J. Glade

### LESSONS FOR MARCH, 1937

#### CONCERT RECITATION

"The whole existence of man is neither more or less than a preparatory state given to finite beings, a state wherein they may improve themselves for a higher state of beings."—Brigham Young.

#### MORMONISM AND RECREATION

##### Lesson 8. For March 7, 1937

**Problem:** What Should Be The Attitude of Latter-day Youth Toward Recreation?

**Text:** Lesson Quarterly, Lesson 8.

**References:** Widtsoe, *Discourses of Brigham Young*, Chapter XXI; Joseph F. Smith, *Gospel Doctrine*, Chapter XVII; Muir, *Flashes from the Eternal Semaphore*, Flash One.

**Objective:** To see recreation as an aspect of religion; i. e. as the "re-creation" of body and soul (as distinguished from amusement).

#### Methodology:

\*1. Have a special report on Brigham Young's advanced position on recreation. The student reporting will likely read excerpts from the Lesson Quarterly. Discuss the topic informally.

\*2. Have some student explain: "The living Death of Pleasure Seeking." Discuss such questions as the following: (a) Do we make excessive demands for pleasure upon our parents? (b) How much recreation do our parents have? and, (c) What can we do to help?

\*3. Have some one discuss: "The Extension of Leisure Time." Some student who is studying sociology in day school should make an excellent report. Discuss the implications for the race and for the students personally.

4. Canvass the list of "manly sports." How many do the students know and enjoy? Are there facilities for these in the community?

\*5. As a class project, undertake to bring one of the appropriate sports into the ward or community. Have students select a committee and be prepared to make reports in class from time to time.

\*6. Are there any sports listed which students do not know? If so, appoint individuals to investigate and report.

\*7. Name outstanding individuals in the ward, stake, and community who engage in appropriate forms of recreation.

8. Discuss: What is the danger in passive sports? Movies, radio, slot machines, etc.?

#### Enrichment Materials:

1. Mind and Body.

The most important thing for a man who will do nobly and faithfully his life work, is the condition in which he keeps his body; for whatever the mind may be able to do apart from the body, we know that here mental and spiritual action depend upon physical conditions. Years ago it was a popular doctrine that the body was a sort of veil, a prison-house of the Spirit. The body was spoken of in poetry, in song, in popular pulpit discourse, as a drag upon the spirit. We have heard preachers declare that we will mount up on wings as light as air when once we are free of our bodies. But of this condition we know little or nothing.

What we do know is that the body is not an obstruction to the spirit. It is not a prison-house binding and crippling and limiting the freedom and power of the spirit. It is the divinely appointed medium of mental and spiritual power; the only means by which we come in contact with the universe of God and our fellowmen. "Know ye not," says Apostle Paul, "that your body is a temple of the holy spirit, and it is not your own for it was bought with a price." (Editorial, *Deseret News*, August 1, 1936.)

#### MORMONISM AND THE FUTURE LIFE

##### Lesson 9. For March 14, 1937

**Problem:** What is to be My Future Life?

**Text:** Lesson Quarterly, Lesson 9.

**References:** *Doctrine and Covenants*, Sections 76 and 88; Roberts, *Comprehensive History of the Church*, Volume II, Chapter VIII; Widtsoe, *Discourses of Brigham Young*, Chapters XXXII to XXXV, inclu-

\*Advanced assignments.

sive; Jos. F. Smith, *Gospel Doctrine*, Chapter XXIV.

**Objective:** *To sense the purpose of this life as a step in eternal progression.*

**Methodology:**

\*1. What new conception of the future life did Joseph Smith expound. Discuss the significance of this view. (Will serve as the title for a special report).

2. What is the purpose of this life? (An excellent topic for a special report. The person reporting will likely read aloud the excerpts from Brigham Young). Discuss fully.

\*3. Why can't a scientist prove the resurrection?

\*4. If a scientist can not prove the resurrection, how can he believe in it?

\*5. What are some reasons for belief in immortality (An excellent topic for special investigation and class report by *committee or individual*).

\*6. Have some one look up Arthur H. Compton in *Who's Who in America*.

\*7. What is the Mormon proof for the resurrection? (An excellent topic for special report).

8. Sing some of the songs listed below.

**Enrichment Materials:**

1. Songs (for opening or closing exercises, sacramental services, or song practice, as well as for class use, in unison or as special numbers by groups or individuals):

No. 47. Jesus, Once of Humble Birth.

No. 45. In Remembrance of Thy Suffering.

No. 33. O Thou Kind and Gracious Father.

No. 74. When Jesus Shall Come in His Glory.

No. 106. The Lord is My Light.

No. 107. We'll Sing All Hail to Jesus' Name.

No. 115. How Great the Wisdom and the Love.

2. Scriptures:

John 11:25, 26.

I Corinthians, 15th Chapter, complete.

Alma 11:38-46, inclusive.

Doctrine and Covenants, Sections 76 and 88.

\*Advanced assignments.

## REVIEW OF UNIT I

March 21, 1937

This review may take any one, or all, of several forms. The Lesson Quarterly suggests:

1. Floor talks.

2. An oral test.

3. A pencil-and-paper test.

The key to the pencil-and-paper test (Outlined in the Lesson Quarterly) follows:

1. temporal.

2. free agency.

3. (1) duty, (2) reverence.

4. "that they might have joy."

5. ordinary.

6. Tobacco, alcohol, hot drinks, meat.

7. "shall lose it."

8. fear

9. faith.

10. Anthony W. Ivins.

11. Macbeth.

12. example.

13. (1) hypocrisy; (2) hard-heartedness; and, (3) worldliness.

14. ignorance.

15. See Articles of Faith.

16. See Articles of Faith.

17. manual.

18. service.

19. recreation.

20. pleasure-seeking.

21. temple.

22. number.

23. (1) die, (2) live.

24. immortality.

25. He visited the Western Hemisphere (Check on thought, not form).

Note: *This test is intended primarily as a teaching device.* Read the statements aloud and have the student write the responses on slips of paper beside corresponding numbers. Do not repeat an item after it has been passed once. Read the key and have students mark their own papers. *Do not record grades.* Discuss the items.

Note 2: If students elect to devote the periods to either floor talks or the oral test, or both, the pencil-and-paper test may be used as a study device. *It appears in the Lesson Quarterly.*

## EASTER SERVICE

Sunday, March 28, 1937

## A LETTER TO A MORMON FATHER

Dear Father:

When you died, I was only twenty-three. At that time I thought you the best father any boy ever had. In the last decade, since I have become a father, I find my regard for you increasing in leaps and bounds. In the hope that I may profit some by your example, I have gone over the events of your life time and time again. In many of them I find you conducting yourself in a manner quite beyond my present capacities. Of course, you were at my present age when I was born. Undoubtedly, I shall understand you better, ten, twenty, or thirty years hence. Meanwhile, I do not care to lose the influence of those recollections so vivid to me now. Accordingly, I select a few incidents which rush to mind at the present writing, the memories of which seem to influence me for good.

You were first and foremost a father. As a child it was easy for me to believe in a Father in Heaven with "body, parts and passions"—you believed you were in his image and you were constantly before me, with so few flaws. A Congressman tells that he introduced you to a stranger while you were attending court. The person introduced did not recognize you as the district attorney and asked concerning your "business." You replied, "My business is raising boys but I practice law to make a living." You were always proud of the four boys—every trip you made meant a present for each boy and your one daughter, who, after all, was your pride and joy. You believed your boys should have the necessary play things to make their home the recreation center for the neighborhood. You sacrificed endlessly to keep your boys in school, to send them on missions, and to keep them at home. You made a fateful professional error in moving into a new country simply that you might purchase land which you hoped would assure the future of your boys. You had had so little fun as a boy, that you insisted that your boys play heartily and have the wherewith to play without monotony. You glorified in defeating the boys at "Flinch." You liked to show the boys how to cut figures on the ice—a feat you learned in the far off Sweden. You enjoyed playing "catch," even on a Sunday—because the fun ended when you left for church, the boys tagged you to the services. You were a good conversationalist, so that every meal-time was a spiritual and mental feast. You believed children should be seen and heard. At every opportunity you presented the members of your family to your illustrious colleagues at the bar, to the church authorities, and to other prominent persons with whom you had contact. The same formal introductions came with every visit to our home of the most humble members of a rural Ward over which you once presided. You taught, by example, that personality is sacred. Somehow, as a boy I gained the impression that all persons were equal in your sight although pride was commensurate with individual achievements under variable conditions, hereditary and environmental. Our pleasant family life was not achieved without forethought. I realize that you constantly put personal wishes and desires aside

in the interest of others in the family and out. Sometimes the evening meal was two hours late because you were rendering service to others, professional, religious, or personal. Such interruptions made your associations at home all the more stimulating. You remain my ideal father!

An ideal was more precious to you than riches or fame. When a certain influential citizen offered you the editorship of a paper—a post you much desired—you rejected the offer, rather than place yourself in a position where you might be asked to express views you did not hold. You refused the privilege extended of voting a block of stock in a corporation because you did not own the stock. You consistently refused to koto to others. You "marched breast forward, never doubting clouds would break," clinging tenaciously to your ideal and ambitions. I asked you once, with impatience, why you went into a new country. You replied, "Old men are ideal pioneers, they do not expect to realize personal rewards but to work for posterity." I thought ideals would die with you. I received a shock when the President of the Utah State Senate began his talk before the student body of the State University with the story of his colleague at the bar whose business was rearing boys. Although you had been dead seven years, I recognized your ideal going on and on in the lives you had touched.

You lived a life of service. At one time, you were bishop of the ward, mayor, and district attorney, aside from the business of supporting a large family by private practice. The death of a ward member or a stranger in town meant a closed office during the funeral services. If a sick person desired your attendance, your business was neglected. You put in hours and hours preparing speeches for public, semi-public, and religious services. You answered questions over the telephone, at home, and at your office on all sorts of topics. If the prospective client were a church brother and his salutation suggested religious affiliations rather than legal relations, you too often answered his question and let him go from your office without cost. If a man came seeking a divorce, you talked to him as his bishop, called in his wife and arranged a reconciliation. You kept business partners together for years. In fact, you consistently ruined an otherwise desirable law practice. As a public prosecutor, you gave the same careful preparation to every case required of the defense attorney whose fee from a single case often equalled your "Honorarium," as you called it, i. e. your annual salary. You took cases into court that you could have dismissed with far less embarrassment. You took life seriously. You left the world a better place in which to live.

You lifted yourself by your boot straps. You came to this country as a boy of eleven with your widowed mother, converts from Sweden. Your formal schooling was practically negligible. You were successively a chore boy, butcher's helper, peddler, miner, farmer, and missionary. Nevertheless, you were successful in passing the examinations required of teachers, and later of lawyers. Furthermore, you were well read on a variety of subjects, had a mastery of numerous facts and miscellaneous information. Once you had

saved enough money to enter college whereupon your mother looked at your hands and told you that you were meant to be a farmer. Rather than disappoint her, you bought a span of horses and a wagon and went onto a homestead. You maintained that one can rarely realize one's ambitions in life without aid. Consequently, ambitions must oftentimes be fulfilled in the lives of children. The native-born boys, who teased you as a dumb foreigner, lived to love and revere you. One, at least, called you in for a death-bed apology. Measured in terms of opportunity, your life was a great success.

Your faith possessed no bounds. When hygienic standards forced some people to question the advisability of drinking sacramental water from a cup passed from lip to lip, you assured them nothing but good could possibly come from God's sacrament. You believed that an elder of Israel received God's protection when he went into an afflicted household to administer to the sick. Consequently, you went from house to house during the influenza epidemic without the mask prescribed by the medical authorities. Many people believed you possessed a gift of healing and would not accept substitutes, which placed an even heavier burden upon you. I still remember our arguments upon the theory of evolution, the immacu-

late conception, blood atonement, and the like. You were orthodox to the nth degree but tolerant of the views of others. The other day a minister who served at one time in a community where you were bishop, stopped me on the street to recall the pleasant associations with you in community enterprises. He spoke of your tact, your ability to make people feel at ease, and your willingness to listen to the views of the opposition. Although one generation never is in complete agreement with the others I do admire your consistency and above all your tolerance. From the pragmatic standpoint, your faith was justified. Your faith enabled you to do things others were hesitant about undertaking. No doubt, this underlying faith was manifest in all your walks of life.

This letter was written for my benefit, primarily to occupy some of the hours in the hospital regimen of the convalescent patient. Nevertheless, if it were possible, I should want to assure you that I am trying to profit by your example, as are other members of your family. Inasmuch as you now have twelve grandsons, your name will continue through the ages. I trust all will remember the first man who bore this Americanized version of an old country name and protect his memory as they protect their lives.

A Grateful Son (December, 1931).

## RESOLVE FOR EVERY MORNING

*By Grace Noll Crowell*

Not only when the New Year's footsteps sound  
 Upon the threshold of my door, shall I  
 Make resolution . . . every flaming dawn  
 Shall find me waiting earnestly to try  
 To live the glorious hours of one brief day  
 Simply and serenely at my best;  
 To serve, if there be need for me to serve;  
 To rest, if there should be the need for rest.

And I shall always try to be sincere;  
 To search for truth and find it where I can;  
 I shall be charitable, knowing well  
 The good that lies within my fellow man.  
 I would be cheerful—and I would be brave  
 Beneath whatever load, or chastening rod,  
 And oh, these two things I shall try to keep;  
 A steadfast faith—a child-like trust in God.





# OLD TESTAMENT



## COURSE B—FIRST QUARTER—LOVE, COURTSHIP AND MARRIAGE IN ANCIENT ISRAEL

For Ordained Teachers and Other Boys and Girls 15 and 16 Years of Age  
General Board Committee: David A. Smith, Chairman; M. Lynn Bennion, Vice-Chairman

### LESSONS FOR MARCH, 1937

#### CONCERT RECITATION

(Doctrine and Covenants, 49:15-16)

"Whoso forbiddeth to marry is not ordained of God, for marriage is ordained unto man. Wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation."

#### VASHTI AND ESTHER

##### Lesson 8. For March 7, 1937

**Objective:** A ringing No saved Vashti from dishonor. She lost position, wealth, adulation, an early birth in life, but she saved her honor and character. A No spoken in season will guard the young man, and especially the young woman, from hurt and stain and danger.

**Supplementary References:** *The Way of a Man and a Maid*, Chap. 6; *Women of the Bible*, Chap. 14; *Story of the Old Testament*, Chap. 95; *Land and Leaders of Israel*, Chap. 92; *Bible Encyclopedia*.

**Enrichment Material:** In England a young couple were engaged to be married. The young man came to America to engage in business, the lady following two years later. When they met the man was slightly under the influence of liquor. She refused to marry him saying, "I dare not trust my future happiness to a man who has formed such a habit. I came three thousand miles to marry the man I love, and now rather than marry a drunkard, I will go three thousand miles back again." And she went.

General Custer was once visited by a company of high government officials. A distinguished friend thinking to accommodate the General sent him a good supply of champagne with which to entertain his guests. The General immediately returned the liquor with thanks and a note saying, "I neither drink wine myself nor entertain my guests with it." Later when suffering from a severe attack of illness, his physician prescribed brandy. "No," said the General, "I'll die first." But he did not die, he soon recovered without the brandy.

In Gow's "Primer of Politeness" is found this interesting statement. "Alcohol regularly applied to a thirsty farmer's stomach will remove the boards from his fence, let cattle into the crops, kill his fruit-trees, mortgage his farm, and sow his fields with wild oats and thistles. It will take the paint off his buildings, break the glass out of his windows and fill them with rags. It will take the gloss from his clothes and polish from his manners, subdue his reason, arouse his passions, bring sorrow and disgrace upon his family, and topple him into a drunkard's grave. It will do this to the artisan and the capitalist, the matron and the maiden, as well as to the farmer, for in its deadly enmity to the human race alcohol is no respecter of persons."

Our sympathies go out to Vashti. We may never know the sacrifice required to make that decision—to say "No." "Resolve, and thou art free," said Longfellow. Yes, Vashti was "free" from her husband, and from being queen. Surely, one who has such courage will find recompense and consolation even in solitude and banishment.

"The heaviest charged words in our language," said T. T. Menger, "are those brief ones 'yes' and 'no.' One stands for the surrender of the will, the other for denial; one stands for gratification, the other for character. A stout 'No' means a stout character, the ready 'Yes' a weak one.

"I like the man [or woman] who faces what he must

With step triumphant and a heart of cheer;  
Who fights the daily battle without fear;  
Sees his [her] hopes fail, yet keeps unfaltering trust

That God is God; and somehow, true and just,

His plans work out for mortals; not a tear  
Is shed when that which the world holds dear,

Falls from his grasp; better with love, a crust

Than living in dishonor; envies not,  
Nor loses faith in man; but does his best,  
Nor even murmurs at his humbler lot;  
But with a smile and words of hope, gives zest

To every toiler; he alone is great  
 Who by a life heroic conquers fate."

**Related Interests:** Most interest in the story centers around Esther, though our sympathy and admiration are for Vashti. She it was who made the great sacrifice for an ideal. Esther also exhibited courage and bravery when she took chances on her own life to save her people. "If I die, I die," she said.

## DELILAH AND GOMER

### Lesson 9. For March 14, 1937

**Text:** The Quarterly, Lesson 9.

**Objective:** *There must be moral as well as physical strength. It is faith in God that makes men strong. Moral strength is the characteristics of a positively religious life.*

**Supplementary References:** *The Way of a Man and a Maid*, Chap. 7; *Women of the Bible*, Chap. 3; *Land and Leaders of Israel*, Chap. 36; *Story of the Old Testament*, Chaps. 59, 60, 84. Read in class "*The Heart of a Rose*" by Mabel McKee. For a similar Book of Mormon Story read "*The Princess of Heth*," Ether, Chap. 8; *Flashes from the Eternal Semaphore*, Chap. 5.

**Approach:** The negative aspects of this lesson may have great value to youth. Life mixes the bitter with the sweet. Marriages are not all successful. Discord and contention distract a multitude of homes. Then as now sin is inevitably followed by unhappiness and sorrow.

### Suggestive Teaching Outline:

- I. No man could have had a better start than Samson. He had a noble birth and a large endowment of personal power. An angel of the Lord appeared to the wife of Manoah, promising that to her, though barren, a child beyond nature should be given of God; but requiring the dedication of herself from that time, and her son from his birth, as a Nazarite to God—one set apart and separate by a strict consecration to Himself.
- II. The Nazarite vow had a deep religious significance. The Nazarite shunned all defilement from contact with the dead. He drank no wine or strong drink—He gave his life to God.
- III. There is much about Samson that appeals to the imagination, especially to the youthful imagination. They glory in his physical strength—how he slew

the lion, carried away the city gates during the night,—slew a thousand Philistines with the jawbone of an ass; and how, greatest in the moment of his death, he brought the heathen temple in ruins upon himself and his enemies.

- IV. It is most important to point out that though his physical strength was unparalleled he was so deficient in spirituality and in the essential qualities of leadership that he had no following, and he ended by betraying his trust.
- V. Misery and disaster is often the result of reckless and promiscuous courtships. No young man or young woman can be happily married with a consciousness of social dissipation in his or her youth. There is no end to the possibilities and the joys of men and women who keep themselves pure and clean. James declares that a characteristic of pure and undefiled religion is to keep one's self "unspotted from the world." (James 1:27)

"Sensuality is the grave of the soul," said Channing. "He that lives in the kingdom of sense shall die in the kingdom of sorrow." That literally is what happened to Samson and Gomer. Bion further emphasized this truth when he said, "The end of a dissolute life is a desperate death," and Bulver declared, "Remorse is the echo of a lost virtue."

### Samson

"O wherefore was my birth from heaven  
 foretold

Twice by an angel, who at last, in sight  
 Of both my parents, all in flames ascended  
 From off the altar, where an offering burned,  
 As in a fiery column charioting  
 His Godlike presence, and from some great  
 act

Or benefit revealed to Abraham's race?

Why was my breeding ordered and pre-  
 scribed

As a person separate to God,  
 Destined for great exploits, if I must die  
 Betrayed, captive, and both my eyes put out,  
 Made of my enemies the scorn and gaze;  
 To grind in brazen fetters under task  
 With Heaven-gifted strength? O glorious  
 strength,

Put to the labor of a beast, debased  
 Lower than bondslave! Promise was, that I  
 Should Israel from Philistine yoke deliver;  
 Ask for this great deliverer now, and find  
 him  
 Eyeless in Gaza, at the mill with slaves,  
 Himself in bonds under Philistine yoke."

—Milton.

So, too, we often sacrifice our strength and freedom by dissipation and become bondsmen to evil habits. Our eyes are blinded by present and immediate desires and we see not the glories of the present or the possibilities of the future.

### Blind

"The spring blew trumpets of color,  
Her green sang in my brain.  
I heard a blind man groping,  
Tap, tap with his cane.

"I pitied him his blindness,  
But can I boast I see?  
Perhaps there walks a spirit  
Close by who pities me.

"A spirit who hears me tapping  
The five-sensed cane of mine,  
Amid such unguessed glories  
That I am worse than blind."  
—Harry Kemp.

"The passions are at once tempters and chastisers," wrote Henry Giles. "As tempters they come with garlands of flowers on brows of youth; as chastisers, they appear with wreaths of snakes on the forehead of deformity. They are angels of light in the delusions; they are fiends of torment in their afflictions."

We can do no greater service to humanity than to guide modern youth through the critical period of their lives in this day when lax social customs are flaunted daily before their eyes. There are Samsons, Delilahs, and Gomers in almost every community.

As a girl Lucille was physically attractive. She never lacked for words. She was popular among the boys. At parties she was never a "wall-flower." She married young. Due to excessive social dissipation her health was broken. Continued drain of doctor bills discouraged her young husband. Business failed—work failed. Lucille died after five years of disappointment leaving her husband and a little girl to struggle along. Temperance in youth might have insured a long and happy life.

Nature is a true and honest paymaster. We reap what we sow. "The way of righteousness is life," said Solomon, the wise man, "and in the pathway thereof there is no death." "He that soweth to the flesh shall of the flesh reap corruption; he that soweth to the spirit shall of the spirit reap life everlasting."

"Young men and young women, the old truths must still be your monitors. Therefore

open your hearts to counsel; read attentively the solemn lessons revealed in the experiences of mankind. Cultivate a sensitive blush and a stern yet delicate conscience. Cling to your modesty as to your life. It is nature's rampart around the citadel of virtue."  
—Leo J. Muir.

VI. *Good Advice from the Scriptures.* He that hath no rule over his own spirit is like a city that is broken down and without walls.

He that ruleth his spirit (is greater) than he that taketh a city.

Better is a little with righteousness, than great revenues without right. Better is a little with the fear of the Lord, than great treasures and trouble therewith . . . let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven. (D. and C., Sec. 121:45.)

"My son, [and daughter] forget not my law; But let thy heart keep my commandments: For length of days, and long life, And peace, shall they add to thee.

"Trust in the Lord with all thy heart, And lean not upon thine own understanding. In all thy ways acknowledge him, And he will direct thy paths."

### Happiness

"How happy is he born and taught  
That serveth not another's will;  
Whose armour is his honest thought,  
And simple truth his utmost skill.

"Whose passions not his masters are;  
Whose soul is still prepared for death  
Untied unto the world by care  
Of public fame or private breath.

"This man is freed from servile bands  
Of hope to rise or fear to fall;  
Lord of himself though not of lands,  
And, having nothing, yet hath all."  
—Henry Wotton.

(Three of five verses quoted are found in Master Library. "My First Book," p. 384.)

Sing or read in class "Sowing," S. S. Song Book, pp. 37.

## REVIEW

Sunday, March 21, 1937

## EASTER PROGRAM

(See Superintendent's Department)  
For Sunday, March 28, 1937

## THE SUPREMACY OF BIBLE LITERATURE

It is one of the curiosities of our civilization that we are content to go for our liberal education to literatures which, morally, are at an opposite pole from ourselves [the Greek and Roman]. . . . It is surely good that our youth, during the formative period, should have displayed to them, in a literary dress as brilliant as that of Greek literature—in lyrics which Pindar cannot surpass, in rhetoric as forcible as that of Demosthenese, or contemplative prose not inferior to Plato's—a people dominated by an utter passion for righteousness, a people whom ideas of purity, of infinite good, of universal order, of faith in the irresistible downfall of all moral evil, moved to a poetic passion as fervid, and speech as musical, as when Sappho sang of love or Aeschylus thundered his deep notes of destiny.—Professor Moulton, in *The Literary Study of the Bible*.



OLD TESTAMENT CLASS, RIGBY, FIRST WARD

This is a group picture of the Old Testament Class of the Rigby First Ward Sunday School, Rigby Stake. This fine group of boys and girls, along with the Sunday School officers and teachers, put the Dime Fund over in less than a week after the drive was started. Reading from left to right: First row: Shirley Williams, Dorthella Hendrickson, Beth Grover, Gwendolyn Jones, Marjorie Flint, Barbara Hansen, Betty Flint, Lucille Hymas.

Second row: Ardith Walker, Louise Morris, Jay Mason, Lucille Cummings, Clea Talley, Lois Talley (high point collector), Myrtle Johnson, Enid Walker.

Third row: Mary Jean DaBell, Margaret Burt, Patricia Snow, Kenneth Burt, George Chandler, Dora Johnson, Velma Call, Bill Adams, Robert Hansen.

Fourth row: Dale Cazier, Wayne Keppner, Charles Cardon; Mrs. Delia Bramwell and Dillian Later, instructors.

# BOOK OF MORMON

COURSE A—For Deacons and Other Boys and Girls 12, 13 and 14 Years of Age  
General Board Committee: T. Albert Hooper, Chairman and Junius R. Tribe

## Lesson for February 28, 1937

[Note: Instead of an "open Sunday" as suggested in the December issue, use Lesson 8, as printed in the Quarterly, page 20—*Second Book of Nephi*.]

## LESSONS FOR MARCH, 1937

### THE PARTING OF THE WAYS (Second Book of Nephi)

#### Lesson 8. For Sunday, March 7, 1937

**Text:** II Nephi, chapters 5 and 33; Sunday School Lessons (Quarterly), No. 8.

**Specific Objective:** Laman vs. Nephi. A comparison of the promise that the lives of these two men show, either for progress or for barbarism in their descendants is a silent suggestion to the students that they resolve to order their lives with a regard to those who come after them.

**Activities:** The development of the temple motif in the activities of this lesson may be brought to a climax in the quotation from Malachi about turning the hearts of the fathers to the children, and the hearts of the children to their fathers, or it may be continued on into the concert recitation of the commandment to "honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."

Note the directions for getting ready: (1) A reading of Jacob's speech, (2) The finals of the contest, (3) The play next Sunday.

#### CONCERT RECITATION (Exodus 20:12)

"Honor thy father and thy mother: that thy days may be long upon the land which the Lord, thy God, giveth thee."

### THE BOOK OF JACOB

#### Lesson 9. For Sunday, March 14, 1937

**Text:** Jacob, chapters 1-4, 7; Sunday School Lessons (Quarterly), No. 9.

##### Specific Objectives:

1. To appreciate Jacob's sermon on wealth.

2. To show that the man who misrepresents to himself and others the facts as he knows or believes them to be, for gain; as opposed to working honestly for the benefit of the community or mankind, may find that

he is sacrificed himself for an example to others.

3. To illustrate: "Ask and ye shall receive."

**Activities:** 1. The reading of Jacob's speech should be practiced until the old English forms, appropriate in the mouths of ancient peoples, can be uttered with the facility demanded. Selections which can add so much to the feelings of the listeners may work much good. Do not judge of the effectiveness of reading as an activity if you have not helped the pupil prepare for it. You will risk the success of the dramatizations and other oral reading next quarter if you permit a failure here.

2. For the little play, scenery and costumes are to be imaginary. The dramatization should bear about the same relation to drama that oratorio bears to opera. It may have slightly more action, but there is to be no noisy moving about of chairs or other extensive preparations. It will be necessary for one student to be assigned the role of the presenter of the play. He may read the one short descriptive narrative of seven and a half lines like the chorus of an old Greek play.

**Discussion:** For the second objective, an example from secular history which is not quite so well in point but which nevertheless has a strong suggestion of this lesson in it is the case of the great Lord Bacon, who while sitting as a judge, accepted presents from one of the contestants who appeared in court. He was degraded by his sovereign, and though it had been a common practice for judges, good and bad, to accept such presents theretofore, no judge since that time has enjoyed this privilege. Undoubtedly, whether consciously or not, a judge would be influenced in favor of one who does him a kind act, and if the case should turn out to be close, injustice would be done.

**Application:** Using "Prayer is the Soul's Sincere Desire" as theme music, the teacher may develop the background of the story of Enos' prayer, in such a way as to divulge at least the objective that has unified all our activities of February and March (see *Instructor* for February lessons), by adding that if a person fails in his resolve to apply himself to serving his family and fellow man, it may be because he has forgotten God. A prayer will often turn defeat into victory. Enos' prayer for himself grew into a prayer first for his people, and then for humanity, and God granted both.

## THE BOOKS OF ENOS, JAROM AND OMNI; AND REVIEW

Lessons 10 and 11 (and Review). For  
Sunday, March 21, 1937

**Text:** Book of Jarom, Book of Omni; Sunday School Lessons (Quarterly), No. 10.

**Specific Objective:** To cultivate an appreciation of the historical aspect of the writings which constitute the record on the Small Plates of Nephi.

**Activities:** (1) The length of the historical epoch which the prophetic writers have described will be realized much better when it is compared with the almost equal length of time between Columbus and ourselves. The time line for the period of the writers on the Small Plates shows almost 450 years, many of which could be designated as "war" years, if one were anxious to crowd descriptions into the spaces. A few comparable war dates that would crowd equally the time line between 1492 and the present, are: 1519, Conquest of Mexico; 1523, Conquest of Peru; 1675, King Phillip's War; and the many other Indian Wars of the United States, to make no mention of the many, many wars of our sister nation, Mexico, who has experienced even more often than we the fighting habits of the Lamanites.

(2) The pageant may be very informal, or may involve as many activities as the teacher and class decide—costuming, stage setting, properties, music. The music may be a combination of theme music selections of the quarter, just as the text is a series of extracts from the reading material. The short talk on the progress in civilization of the Nephites is set in the middle of the pageant and could

be given in costume by Jarom, who may compare the Nephite accomplishments with those of the Lamanites, and pay tribute to the men, beginning with Nephi, who have kept the records, preserving the art of writing and of language, with its inheritance, the knowledge of the past and hints of the skill of other peoples to cooperate, to build, to manufacture, to create, and to worship. The first and last scenes in the pageant should be particularly well done, though the plates may be only gilt paper pasted on cardboard leaves and the throne room of King Benjamin be represented by chairs with only a drape or a rug thrown over them.

The pageant should achieve reverence rather than brilliance, and the pupils should be thrilled at having reviewed the prophetic history of the plates much more than by the feeling that they have taken part in a revue. The music should do much to preserve a reverent, humble attitude.

(3) In making awards for reading and activity work of the quarter, the teacher may enlist the aid of several class members. Strips of ribbon may be prepared for all who have earned (or who earn by March 28) 100 points or more for reading and activity work. It will cause no ill feeling in the class if all ribbons for the quarter are of one color and if the same legend is printed on each with "gold" ink: For Excellent Work in *Book of Mormon*. Name, son (or daughter) of, Sunday School, First Quarter, 1937.

Sunday, March 28, 1937

Easter Program



### THE SET OF THE SAILS

One ship drives East, and another West,  
With the self-same wind that blows;  
'Tis the set of the sails and the gales  
Which decides the way we go.

Like the winds of the sea are the wings of fate  
As we voyage along through life;  
'Tis the will of the soul that decides the goal,  
And not the calm or the strife.

—Forecast Magazine.

# CHURCH HISTORY



For Boys and Girls, Ages 10 and 11

General Board Committee: Charles J. Ross, Chairman; DeLore Nichols, and Ruth Wheelon

## OUR MESSAGE TO THE WORLD

### Lesson 8. For February 28, 1937

You may find your best point of contact in the opening paragraph of the lesson as given in the Quarterly. This idea, however, must not be lengthened out too much, since children of this age are not able to analyze their feelings very well. They can, though, recognize the difference between what makes them happy and what makes them sad.

The objective is to create in the class a feeling that the message of the gospel is joyous. There is another world. Our friends and relatives, when they leave us, go there. They still live, and will in time be raised from the dead. That is something to make us happy. It is something worth telling to others.

### Class Activity

First, there are the questions at the end of the lesson in the Quarterly. Others you may think of, which would be appropriate for your class. But get the questions well in mind before you go to the class.

Then, you may want to interest your pupils in the *Book of Mormon*. If so, have one of them prepare to read to the class the story of how Enos was converted. It is one of the finest in all sacred literature—simple, straightforward, and understandable to any one. You will find it in Enos, the first thirteen verses. Give this to the best reader, so that the class may the better appreciate it.

Can you get pictures of Parley P. and Orson Pratt? If so, it will increase interest to have them shown to the class. A picture of Orson Pratt when he was a young man may be found in *Essentials in Church History*, Smith, and in *The Story of Utah*, Evans.

Are you still carrying on any correspondence with other classes in Church History? What success are you meeting with—if you have taken up the task?

Some two-and-a-half-minute talks may be selected from the following:

1. How I feel when I have good news to tell.
2. Conversion of the Pratt brothers.
3. In what our message consists.
4. What we can do to preach Mormonism. Would you care also to have your pupils

read, or tell, about the First Vision to Joseph Smith or the first appearance to him of the angel Moroni? If so, look up the matter in the first two chapters of the *History of the Church*, Volume I, marking exactly the parts you want read or have told in the class.

Remember the assignments for the next lesson. This is the time to prepare for them. A reading of the lesson will give you an idea of what things you think will increase the activity of your pupils in the right direction. Bear in mind always that it is your pupils that are to learn, not you, and that you are only to direct activity on their part. Only this is good teaching.

## LESSONS FOR MARCH, 1937

### CONCERT RECITATION

(Doctrine and Covenants 58:27, 28)

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves."

## HOW CAN I PREACH MORMONISM?

### Lesson 9. For March 7, 1937

This is perhaps the most practical, and therefore useful, lesson in the Quarterly for these three months. Try to get your class into the habit of looking at their conduct from the Mormon point of view.

The point of contact is the challenging question put at the head of the lesson in the Quarterly. How does the class think Mormonism can best be preached? The answer in the lesson is, By conduct, not merely by words. And that is in agreement with the concert recitation.

Your objective, then, is to furnish a standard of conduct for your pupils and to urge them to form the habit of living according to that standard.

The application, of course, will follow the suggestion in the objective. What do you think of this: Ask each member of your class, during the coming week, to select some one

thing that they want to correct in themselves, and practice on it till the next recitation? It should be understood that they need not tell any one what this is, but that they are to report on their success, at the recitation one week from today.

## HOW MUCH DO YOU KNOW ABOUT YOUR CHURCH

### Lesson 10. For Sunday, March 14, 1937

Here the aim is to show the class how necessary it is to know about their own religion.

The story told at the beginning of the lesson in the Quarterly will be a point of contact which the class will understand without difficulty. From there on the lesson presentation should be easy.

Or, if another point of contact is thought desirable, the games enjoyed by members of the class might prove effective—football, basketball. They know how they feel when they are ignorant of the rules of the game. The transfer of ideal will not then be hard.

Why not have a sort of game in the class? Get a score board, on which to set down the correct answers to questions you may ask the class about the church? The pupil who answers the most questions stands at the head of the class. Of course, you will have to work out a set of important questions to give your pupils. It will be something, however, which they will enjoy.

How important is religion as compared with a game of, say, football or baseball? Why? What are some of the most important things about religion and the Church?

How have you succeeded with your correspondence with other schools? Have your pupils received any interesting letters? Has this idea led to any new interest in your class, or in the history of the Church? A few years ago, when this idea was used in another department, some lasting friendships were formed, even though the letter writers were hundreds of miles away.

Some questions to test your pupils knowledge of the Church: When was the Church organized? By whom? How many members did it have then? How many does it have now? Where did Joseph Smith get his authority to organize the Church, and when? Where did he obtain his knowledge of God? Tell briefly how we got the Book of Mormon? How many presidents of the Church have we had? Try to name them. Who is the present president of the Church? Who are his counselors? How many names under the pictures in the Quarterly did you get correctly? Did any one help you with them? How many of these men have you seen in person?

This is the last regular lesson in this quarter, if we except the review. Now would be a good time, therefore, to find out how many of your class had Quarterlies, and what use they made of them. This will give you a clue as to what to do during the coming three months just ahead of you. Can you get more pamphlets into the hands of your class members?

## QUESTIONS IN REVIEW

### Lesson 11. For March 21, 1937

This is a review of the past three months' work. The questions which the pupils are asked to consider by way of review are included in the Quarterly. Here are the answers to those questions:

1. In your class room. To the whole world.
2. Four. The superintendent, two assistants, secretary.
3. Refer to the *Instructor* for an answer to this.
4. The Primary, the Junior Seminary, the Improvement Associations, and the Relief Society.
5. By means of the ward organization.
6. Other wards in your stake.
7. By the stake organization.
8. To be answered out of pupil experience.
9. Mormon Church, Mormonism. The Church of Jesus Christ of Latter-day Saints.
10. Refer to the *Instructor*.
11. Through tithing, which means one-tenth of interest.
12. Through our conduct and behavior.
13. Refer to *The Instructor*.

In this review, however, the teacher should, the Quarterly in her hand, cover the matter there in considerable detail. The questions at the end of each of the nine lessons will help. But it would be a good thing for her to stress the thirteen questions in the Quarterly, answers to which are here given.

Have you the facilities for a written examination? It might impress upon the minds of your pupils the idea that the review is important. Do not grade the papers, however.

### Class Activity

Test out the class with the questions at the end of the lesson in the Quarterly. Others will occur to you, bearing particularly on the lives of your pupils.

Take time to ferret out the meaning of the concert recitation. This can be done by asking the children what the various words mean



and by trying to get them to interpret the statement in terms of what they can do by way of being "earnestly engaged in a good cause."

The two stories told in the Quarterly will furnish material for two two-and-a-half-minute talks, first before the class and then, if called for, before the general assembly. A third talk might be made up of a discussion of the things that any member of the class might do to preach the gospel of Mormonism to those not of our faith.

Read the next lesson now, so as to be able to make the necessary assignments.

**EASTER SERVICE**  
(See Superintendent's Department)  
Sunday, March 28, 1937

## CORRESPONDENCE

The following named boys and girls would like to correspond with members in this class residing in other countries as suggested in the November *Instructor*, Lesson 4—"A Trip Around the World."

Billy Dyer, 6647, S. E. Woodstock Blvd., Portland, Oregon.

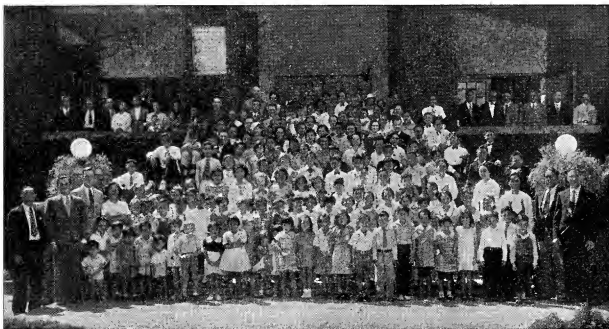
Lynn Clifford, 6922 S. E. Center St., Portland, Oregon.

Ruth Holling, 7625 Cristal Springs Blvd., Portland Oregon.

Mabel Steveson, 7205 S. E. Ogden St., Portland, Oregon.

Willora Watts, 4848 S. E. 62 Ave., Portland, Oregon.

Donna Reed, 4528 S. E. 99 Ave., Portland, Oregon.



L. D. S. SUNDAY SCHOOL OF KALIHI WARD, OAHU STAKE

This picture was taken at the conclusion of the the Sunday School was 151 and the total attendance was 180. The men standing at the lower left side of the group are: David Kaanehe, Bishop; Morris Foster, Superintendent. A glance at the are included in this Sunday School.

Sunday School Rally Days. The enrollment of ance was 180. The men standing at the lower Frank Runnels, First Assistant Superintendent; picture will show the various nationalities that

## REVERENCE

At 10:10 p. m., London time Friday, December 11th, there went out on the ether waves to the ends of the earth the solemn touching words, "God bless you all. God save the King."

It was the fervent conclusion of King Edward's farewell address. As a fitting mark of respect for one of the most solemn moments in this world's history, not another syllable went over the English Broadcasting system that night. And so mankind was given a most impressive revelation of the sublimity of reverence.—Nephi Jensen.



# PRIMARY



## NEW TESTAMENT STORIES

For Children 7, 8 and 9 Years of Age

General Board Committee: Frank K. Seegmiller, Chairman; Lucy G. Sperry

### LESSONS FOR MARCH, 1937

Compared to the teacher in importance, courses of study, methods of handling material, equipment and administrative device, dwindle into relative insignificance. The most entertaining subject matter rattles like bones when presented by a cynical, austere teacher.

Some teachers have possessed excellent training and experience and yet have failed to succeed. Why? It is the teacher's personality that in the last analysis is of supreme moment. What are the essentials of a good teacher's personality?

**Good Cheer:** The teacher, especially the teacher of little children, needs to be friendly. A cheerful teacher, one who is never cross or sad in the presence of children, unconsciously radiates the happy atmosphere so necessary for the physical and mental health of children.

**Sympathy and Self Control:** Little children are peculiarly sensitive to the presence or absence of sympathy. The ability to understand another, and to feel for him—this is sympathy. Without hesitancy children will approach the sympathetic person with the most vital concern of their lives, and they are seldom disappointed in their response. The inner control which evidences itself in a quiet but forceful manner and in a low, clear voice, is needed in the control of little children. The teacher who lacks poise generally has a disorderly, excited group of children who are unable to work and play quietly and with concentration.

**Persistence:** The teacher who helps children to form habits must be persistent. She dare not be tardy or absent if she wishes to succeed. She needs to be patient, however, as well as persistent.

**Integrity of Character:** A keen sense of justice, which renders favoritism impossible must be had, for the child is forming his standards of conduct and he feels morality long before he can consciously analyze it. For this reason there should be the honesty which precludes an untrue or evasive answer and which spurns dishonest motive.

These are the essentials of making a personality, together with a childlike imagination and the spirit of play; a sense of humor; and a keen appreciation of the beautiful in nature, art and human character. Fortunately,

personalities are not born but made in the strain and stress of living, else few would be called to be teachers of children.

No matter what qualities of personality the teacher possesses, if she lacks a deepening religious experience, if she has no sense of the presence of God, no habit of daily communion with Him, she is not qualified to teach in Sunday School. If her faith is not equalled by her love of God and her fellows, if she does not live this love in a life of service, then she is not fitted to lead little children into the Kingdom of Heaven, where God is the Father and all men are brothers. There is no substitute for a vital personal religion. It is the supreme requirement now as it was long ago when Jesus taught in Galilee.

Course of study in the Primary Department for the coming winter — "Life of Christ."

**Objectives:** *That Jesus, born in Bethlehem, is the Son of God; that He came to earth to teach by precept and example those principles, obedience to which is necessary to gain salvation and exaltation; that He established His Church and set in it officers and authorities to administer the ordinances of the Gospel; that He gave His life as an atonement for the sin that brought death into the world and banished man from the presence of the Father; that He died and became the Savior of the world, the Redeemer of His Father's children, and now stands before the Eternal Throne pleading for us.*

### Program—Class Procedure

1. Opening song. (A lively, good morning song).
2. Song. (Prayer song).
3. Prayer—by a child.
4. Morning talk. (Sacrament gem and its meaning—concert recitation, nature or seasonal talk).
5. Group work.
  - (a) Greetings and roll call.
  - (b) Approach to lesson (review, question, picture or story method).
  - (c) Lesson (not less than 20 minutes).
  - (d) Application and memory gem.
  - (e) Activity (from 10 to 20 minutes).
6. Memory Gem.
7. Song practice (lesson song or seasonal song).

8. Closing song (if desired).
9. Closing prayer.
10. Assignments for following Sunday (prayer, talks, etc.).

If the above program is carried out as the General Board has outlined it, and if the lessons are well prepared, no Primary Department could be dismissed before 11:30 or 11:40. If the class is ready for dismissal before this time, some part of the program is being left out or hurried through.

It is suggested that some form of activity be followed at least twice a month. Group dramatization of lesson, the coloring of pictures, pasting or cutting out of pictures dealing with some vital truth in the lesson, writing short synopsis of story in scrapbooks, etc. Much can be accomplished in applying the lesson to the child's life through activity if properly supervised.

## THE BOY WHO LEFT HOME

### Story 8. For March 7, 1937

**Text:** Luke 15:11-32.

**References:** Hurlbut, *Story of the Bible*, p. 610; Paterson-Smyth, *People's Life of Christ*, p. 349; Talmage, *Jesus the Christ*.

**Objective:** To love and forgive the erring in the highest type of love.

#### Suggested Outline:

- I. The Prodigal's Home Life.
  - a. His comforts.
  - b. His work.
  - c. His discontentment.
- II. His Request.
  - a. To receive his share.
  - b. To leave home.
  - c. The father's approval of the son's request.
- III. The Son's Absence.
  - a. His journey.
  - b. His wild life.
  - c. His hardships.
  - d. His resolution to return home.
- IV. His Reception by the Father.
  - a. The father's longing for him.
  - b. First sight of him.
  - c. The feast.

**Lesson Facts:** By most critics this story is given first rank among all the stories of Jesus. It is a story told by Jesus in reply to the Pharisees accusation against Jesus that he associated with sinners. The ideal character in the story is the father. Like God and like Jesus his love for his wayward children is boundless.

#### Lesson Enrichments:

##### Music and Art:

Song: "Forgiveness," *Kindergarten and Primary Songs*—Francis K. Taylor.

Picture: Standard Pictures, No. 57.

##### Guidance Hints:

Children, indeed all people, are inclined to deal hard with the one who makes a mistake. They forget that he usually brings his own punishment on himself. Like Anderson's "Ugly Duckling" all the chicks of the flock are pecking at such a one. In your class you will find children who are especially fond of harming the odd child or the erring child. Here is a fine chance for individual guidance. Make a study of such children and try to find ways of making them more loving toward the outcasts of the class.

**Memory Gem:** The father said, "For this my son was dead and is alive again; he was lost and is found."

**Point of Contact:** Here is a picture of a boy (current magazines are full of them) who was dissatisfied with his home, although he had practically everything he wanted. He ran away, leaving his father, mother, brothers and friends, and went to a big city to live. Soon he became lonesome and homesick and he longed to go home. Suppose you were the father of this boy, what would you do and why? (Get several different answers). This is the story. Listen to what a father did, and then tell me why he did it.

**Application:** Why did the father receive the boy as he did? How do you suppose the boy felt? Heavenly Father feels just as this father did, when a boy or girl comes back to Sunday School after being absent for a long time. Perhaps we knew of such a case. How can we treat that boy or girl so they will continue to come to Sunday School? (Be friendly, kind, courteous, etc.)

**Activity:** Have sufficient pictures of children, cut from magazines, to give to each child in the group. Help them paste their picture on a piece of white paper. Let the children write, or print, at the bottom, words expressing what they can do to help the boy or girl in their picture. Teacher, get responses from the children and write, or print, their answers on a large piece of paper, a slate or a blackboard so children can copy.

## THE LOST SHEEP

### Story 9. For March 14, 1937

**Text:** Luke 15:1-7.

**References:** Hurlbut, *Story of the Bible*, p. 610; Paterson-Smyth, *A People's Life of Christ*, p. 349; Talmage, *Jesus the Christ*.

**Objective:** To seek out and help the weak and the lost is the highest type of service.

**Suggested Outline:**

- I. The Shepherd and His Flock.
  - a. To the hills.
  - b. The green pastures.
  - c. The return.
- II. The Lost Sheep.
  - a. The count—one missing.
  - b. The shepherd's search for it.
  - c. The finding of the sheep.
- III. The Return.
  - a. The long journey.
  - b. The rejoicing.

**Lesson Facts:** This story is one of three that Jesus told the people in Perea in answer to the Pharisee's taunt that He associated with sinners. The "Lost Son" and the "Lost Coin" are the other two. This story differs from the "Lost Son" in that the shepherd goes out after the sheep whereas the Son voluntarily returns. Children like a great character. Jesus is attractive because of his fine stories and great actions. Keep before the children the story teller Jesus. They will like the story better if He is kept in it.

**Song:** "Jesus, Our Loving Friend," Kindergarten and Primary Songs—Francis K. Taylor.

**Picture:** Standard Publishing Company Picture No. 16 (Cradle Roll Picture Set).

**Memory Gem:** "Be glad with me; for I have found my sheep that was lost!"

**Point of Contact:** How many of you boys and girls like stories? During the summertime we can go to Liberty Park or other recreational centers and hear lovely stories. We come to Sunday School to hear stories; at bed time our mothers, fathers, or sisters tell us stories. A long time ago, the greatest of all story-tellers lived on the earth. Here is a picture of Him. Do you know who He is? Would you like me to tell you a story Jesus told the people long ago? It's about a little brown sheep, named Brownie.

**Application:** Our Sunday School is like the shepherd's flock of sheep. We, too, have a shepherd who knows our name; who tries to help us all the time. Our shepherd, though, is very busy and he needs help. Perhaps we can help just as Donald did, not long ago. He knew that Joe stopped at the ball park every Sunday morning and played ball instead of going to Sunday School. One day he asked Joe to come back to Sunday School, said he was missing a lot of good stories. Joe went back to Sunday School the next Sunday and found he was much happier than when he played ball. It made Donald happy too.

**Activity:** Draw or trace a sheep; color it brown and then write memory gem at the bottom. Teacher writes the gem on a blackboard, or has it printed on a large piece of paper, so the children can copy it.

**Guidance Hints:** The application of this story is quite evident. Perhaps in your Sunday School class is some child who through moral delinquency has made of himself an outcast. Perhaps he is ashamed to come back. His problem is a rather difficult one. It cannot be solved without knowing many things, such as his attitude, his parents' attitude, the nature of his offense, etc. If there is such a child, use every means of getting him back with the flock.

**Review—Stories 5-9 or Unit II**

March 21, 1937

Post a picture of each lesson on a board or in a convenient place so each child in the group can see it. Print portions of the memory gems on separate slips of paper, such as, "Be glad with me—" "for I have found—" "my sheep that was lost!" Pass to children, have them match the portions and then fasten or pin the entire gem under the proper picture.

Have slips of paper on which are written suggestive sentences pertaining to each picture. For example: "A boy left home." "Some seeds fell into good ground and brought forth fruit." Have one slip for each picture—pass one at a time. (Children should not have slips in their hands while they are discussing the story as it will detract from what is being said.) Have the child who pulled the slip pick out the picture the sentence refers to. Have the rest of the children tell the story in their own words.

Each of these fine stories has a definite objective, or truth, which is more important than the facts of the story. Be sure the children understand the objective of each story.

Review Lesson Number 3, *Jesus the Wonderful Story Teller*, Stories 5-9, or Unit II, for March 21, 1937.

**JESUS RAISES JAIRUS' DAUGHTER**

Story 10. March 28, 1937

**Text:** Matt. 9:18-38; Mark 5:21-43; Luke 8:41-9:5.

**References:** Hurlbut, *Story of the Bible*, p. 572; *Bible and Church History Stories*, p. 76; Talmage, *Jesus the Christ*.

**Objective:** Jesus has power even over death.

**Suggested Outline:**

- I. Jairus Comes to Jesus.
  - a. Ruler of Synagogue.
  - b. His request.
- II. Jesus Goes with Jairus.
  - a. An interruption on the way.
  - b. The messenger.
- III. The Miracle.
  - a. The mourners.
  - b. Those who stay in the house.
  - c. Jesus' words.
  - d. "Her spirit came again."

**Lesson Facts:** Jesus had been across the Sea of Galilee. During the trip He had stilled the tempest and healed the Gadarene demoniac. On His return He found great crowds waiting for Him to heal their sick. Because of Jairus's downright goodness and position Jesus attended to his wants first. But it was difficult to get to the house where the dead girl lay because of the crowds of people.

**Guidance Hints:** With this lesson begins Unit III of our Stories. These stories all deal with the question of immortality. In some stories Jesus raises people to life again. In others He rises from the dead or appears after His resurrection.

It is very appropriate that at this age level, children should be convinced of immortality, both spiritual and bodily. To believe this will do two things for the child. First, it will give him a real faith that Christ is the Son of God; secondly it will give him a hope and an outlook on existence that will make his life pleasant and satisfying.

Educational tests show that children at our age level are quite universally believers in

immortality. They have no suspicion that their existence will ever cease. That is the way they talk and think about it.

**Song:** "If You Have Faith," *Kindergarten and Primary Song Book*—Francis K. Taylor.

**Picture:** Kindergarten Picture No. 19. Perry Pictures No. 796.

**Memory Gem:** Jesus said, "Be not afraid, only believe."

**Point of Contact:** Use point of contact given at the beginning of Lesson No. 10 in leaflet.

**Application:** Where is Jesus now? Yes, living with Heavenly Father. When some one is very ill in our homes, whom do we call in to bless them? Sometimes our dear ones die even though they are blessed, and if they do, we must remember that our Father in Heaven knows best what should be done—it is for Him to say whether they should live on this earth or in Heaven where Jesus is.

**Activity:** Write the following on a blackboard; let children draw a circle around the right phrase or word:

The little girl in the lesson became very happy—ill—well.

The father wanted friends—Jesus—the doctor to bless his little girl.

When Jesus arrived at the home, He found the little girl eating—playing—dead.

Jairus—the people who cried—Jesus had the power to bring the little girl back to life.

When we pray to Heavenly Father we must have money—faith.

Heavenly Father hears the prayers of only rich people—only poor people—those who believe in Him.

## A RULE OF THREE

Three things to govern—

Temper and tongue and conduct.

Three things to cultivate—

Courage, affection and gentleness.

Three things to commend—

Thrift, industry and promptness.

Three things to despise—

Cruelty, arrogance and ingratitude.

Three things to wish for—

Dignity, gracefulness and intellectual power.

Three things to give—

Alms to the needy, comfort to the sad, and appreciation to the worthy.

—Selected.



# KINDERGARTEN



## BOOK OF MORMON

For Children 4, 5 and 6 Years of Age

General Board Committee: Geo. A. Holt, Chairman; Inez Witbeck, Marie Fox Felt

### LESSONS FOR MARCH, 1937

#### CONCERT RECITATION

"Jesus, our loving friend, tender and true,  
Helps us in every way His will to do;  
Gives us His love and care, always is  
near.  
Gladly we praise His name, Jesus so  
dear."

#### SPECIAL REVIEW SUNDAY

For Sunday, March 7, 1937

Once we learned a little gem that says,

"Remember God is watching you,  
For whether wrong or right,  
No child in all this busy world  
Is ever out of sight."

So it was with Father Lehi's family of whom we learned last month. Though they traveled in a strange land they were never out of sight of our Heavenly Father. He knew everything that they did and said. Because they proved their love for Him by keeping His commandments, He allowed Lehi and Nephi to see some of the wonderful things that were to happen in the world many, many years from that time.

As a means of review this Sunday draw upon your blackboard, scenes that were shown to Nephi in his vision. Show the mother with the baby Jesus in her arms. Show Jesus as a boy in his father's carpenter shop. Show Him blessing the little children and healing the sick.

**Teachers:** It is the impression of the spiritual truth in the lesson which the drawing must give, not an exhibition of the drawer's artistic ability. "I am no artist," a teacher was once heard to say. How few of us are, in the true sense of the word. Draw simple outline forms telling the story as you draw.

Place emphasis on the fact that all the things that Nephi saw in his vision had not yet happened, but God was going to have them happen when the right time came. It was only because of Nephi's faith and obedience that he was permitted to see them.

As you review the lesson, "God's Gift to Guide," let the children do the drawing of

Father Lehi's tent. Have them draw trees around it and birds flying by.

**Suggestive Questions:** Which way were these people to go in order to reach the place where Heavenly Father wished them to live? Every one point to the south, east, west, north. What did God give them to guide them on their way? Who found it and where?

The next lesson showed us in what way the Lord helps those who are faithful and obedient to His will. This time, four brothers start out in quest of food for their loved ones. Nephi had an accident, broke his bow, but because of his strong faith the Lord helped him to provide the food for his brothers and their families.

Review the activity and enrichment material used in the presentation of this lesson last Sunday.

#### What Song To Learn This Month:

God cares for us as He cared for Father Lehi's family.

"Easter Song," page 10; "Song of Prayer," page 15, *Kindergarten and Primary Songs*, Frances K. Taylor.

Practice one of these songs every Sunday during the Song Practice period.

#### What Gem To Learn:

"Jesus our loving friend, tender and true,  
Helps us in every way His will to do.  
Gives us His love and care, always is near,  
Gladly we praise His name, Jesus so dear."

Practice the gem every Sunday for five minutes following the lesson presentation.

**Note:** Teachers will find valuable helps in the preparation of our *Book of Mormon* lessons by reading the *Book of Mormon* Quarterlies (Course A).

## ON THE OCEAN

### Lesson 119. For Sunday, March 14, 1937

**Text:** 1 Nephi 18:9-23; *Life Lessons For Little Ones, Third Year.*

**Objective:** The Lord blesses those who honor Him and His servants.

#### Content Outline:

I. The Family Sails Away.

- a. On the ship Nephi had built.
- b. Lehi's family divided.

1. Some honor and obey God.
2. Laman and his followers forget God's goodness to them.

- c. Nephi reproves the careless brothers.
  1. They rebel.
  2. They bind and torture Nephi.
- II. The Disobedient Ones Are Punished.
  - a. A great storm arises.
    1. Liahona will not point the way.
    2. Boat is threatened with destruction.
  - b. In fear they release Nephi.
- III. Peace And Calm Restored.
  - a. Nephi guides the ship.
    1. With the Liahona.
    2. Off toward the promised land.

#### Lesson Approach:

I am happy this morning because you have come to Sunday School. I am happy because you came into Our Heavenly Father's house so quietly and without disturbing others. I am happy because you bowed your heads and closed your eyes during the prayer and the blessing of the Sacrament. All these things tell Our Heavenly Father that you love Him and wish to obey Him. He is happy too and will bless you.

#### Lesson Story.

#### Picture.

#### Lesson Enrichment:

#### The Peacemaker

"Why did you pick that flower?" cried Carol, her voice rising a little, "It's mine, I saw it first."

"Why didn't you run and pick it then?" said Beth, "You were going right by."

"Well, all this ground around here belongs to my father."

"But, I'm your company and company comes first; that's what my mother says."

"Cheery, cheery, cheer-up, cheer-up!" sang a robin in the bushes close beside them, and both girls turned quickly. There he was singing his song of peace and cheer.

Carol looked at Beth and smiled, "You may have the flower, Carol," she said, "for a moment I forgot that you were company."

"Thank you, Beth, but I really want you to have it now. That little robin makes me feel sorry that I was cross. See how he tips his little head when he says, 'Cheer-up.'" Let us play with our jumping ropes. Hold tightly to the little flower, so that you won't lose it when you jump," added Carol.—Adapted.

#### What Gem To Say:

The one you began to learn last Sunday.

#### What To Sing:

"What I Can Do," "Forgiveness," *Kindergarten and Primary Songs*, Frances K. Taylor.

#### What To Pray About:

Give thanks for the peacemaker, for the robin with his song of cheer, for brothers and sisters in the home.

Ask Heavenly Father to help us to be peacemakers, to control our tempers, to think quickly and speak a kind word when a cross one wants to be said, to wear a cheerful smile.

#### What To Do For A Rest Exercise:

Some boats have to be pushed through the water with oars. Place the chairs in a row, one behind the other to make a boat, the children sitting on them and pretending to row, first on the right side, then on the left.

#### What To Do During The Priesthood Activity Period:

Today some of the boys brought boats to class. Take the group to a nearby ditch or pond and watch the boats sail. If no water is available outside, provide a large pan or a tub inside. Notice that the boats need some one to guide them if they are to go in a given direction. Nephi, with God's help, guided the boat in our lesson story, in the direction in which it should go.

### CRADLE CLASS

The wind is one of Heavenly Father's gifts to us. How does it help us? What does March wind do for us? Blows away the snow clouds. Melts the snow on the ground. Warms the cold ground so that the plants may begin to grow. House cleans for mother nature. With the broom and scraps that you have brought to class take turns sweeping the bits into piles and onto a piece of newspaper leaving the floor clean. Does the wind do that for Mother Earth's carpet? What is the effect of wind upon water?

"Cradle Roll Lessons," by Louise M. Ogilvie, has in it the lesson, "Jesus And The Storm," Lesson 24. "Even the wind and the water obey our Heavenly Father." We, His children, try to obey Him also.

Tell some simple enrichment story which has in it the thought of obedience.

"Now, my little ones," said a mother bluebird to her family, one day, "the wind is rocking the boughs today. If you get too near to the edge of the nest, down you will fall to the sidewalk below." All but one of the babies obeyed their mother. What do you suppose happened to the disobedient one?

Sing "Rock-a-bye-Baby."

### LEHI AND HIS FAMILY REACH THE PROMISED LAND

#### Lesson 120. For Sunday, March 21, 1937

Text: *I Nephi* 18:23-25; 19:1-16; *II Nephi* 1, 2, 3, 4:1-12; *Life Lessons For Little Ones*, Third Year.

**Objective:** Happiness and joy are the reward of those who faithfully serve the Lord.

**Content Outline:**

- I. The Arrival.
  - a. Land sighted.
  - b. Give thanks to God.
- II. A Choice New Land.
  - a. Crops are abundant.
  - b. Many kinds of animals found.
  - c. Precious metals discovered.
- III. Nephi Commanded To Make a Book.
  - a. To be a history of his people.
  - b. To be made of metal.
- IV. Father Lehi Blesses His Family.
  - a. His large posterity.
  - b. This new land given by God.
  - c. Their obedience to be rewarded.
- V. Father Lehi Goes To Our Home In Heaven.

**Lesson Approach:**

**"I Happied Him Up"**

Dick is a little boy with such a bright, happy face that every one likes to look at him.

One day, when his mother called him, he was in the garage helping his Daddy.

"Mother, may I stay with Daddy a little while longer?" asked Dick as he came running to the house.

"Yes," called mother, "I wondered where you were."

In an hour or so Dick and Daddy came into the house for supper. Both were smiling.

"Daddy was having car trouble mother, and he had frowns on his face, but I happied him up."

"What do you mean, Dick?"

"Well, I held the screws for him, so that they wouldn't get lost; and I held the flash light for him, to help him see better; then I picked up all his tools and put them in the tool case," said Dick.

"Why, what a happying time you had. It makes me happy when Daddy and Dick wear smiles."

Talk with the children about the Father's place in the home. Why is he called the head of the family? What is our duty to him? How may we show our love for Him?

**Lesson Story.**

**Picture.**

**What Gem To Say:**

The same as for last Sunday.

**What To Sing:**

"Easter Song," "Daddy's Homecoming," *Kindergarten and Primary Songs*, Frances K. Taylor.

**What To Pray About:**

Give thanks for Daddy; for the beautiful land in which we live; for the happy Easter Time.

Ask Heavenly Father to bless Daddy with the blessings he needs; to bless us that we may show our appreciation to him for his kindness and care; to help us to honor and faithfully serve our Father which is in Heaven.

**What To Do For A Rest Exercise:**

"The seeds and flowers are sleeping sound, 'Til Easter Time, 'til Easter Time, And then they rise above the ground At Happy Easter Time."

Choose some children to be the sleeping flowers. One child may be the wind, one the rain and one the sun, each one of these helps to waken the flowers.

**CRADLE CLASS**

On this Sunday talk of Mother Nature's preparation for the awakening—the work of the wind, rain, sun, etc.

"My eyes are little windows,  
And through them I can see,  
The birds and trees and flowers,  
That God has made for me."

If you can show the children a real cocoon and compare the awakening to take place there with the death and resurrection of Jesus.

Put into a can of earth a seed. Let the children hear about it first. Where did it come from and what is to be expected of it. Watch the can next Sunday for a sign of life. Care for it until it has served your purpose in teaching the awakening of nature. The awakening of life will be your theme for this lesson and those for next month. Be observant of the changes in nature. Gather pictures to help you tell the story. Sing the "Spring Song," *Kindergarten and Primary Songs*, Frances K. Taylor.

**EASTER SUNDAY**

**Fourth Sunday, March 28, 1937**

Some suggestions for an Easter Program for the entire Sunday School are offered elsewhere in this issue of *The Instructor*. Kindergarten teachers will cooperate with the Superintendency in planning this program.

**An Easter Story: Little White Lily.** (Adapted from the National Kindergarten Manual.)

Once a lovely white lily grew near a fence. There were many beautiful flowers in the garden around her. But she was so lovely and smelled so sweet, she was petted by every one who saw her. One morning she did not seem very cheerful and happy, and looking up to the sun she said, "This heat



is terrible. I wish I would never need to see the sun again."

"Goodbye, little lily," whispered the bright sunbeams, "we will leave you, you do not want us any more," and away went the sun behind a dark cloud. Then the wind began to blow and it rocked the little lily harder than she liked. "Oh, this wind is so rude," she sighed, "I wish it would never blow again."

Goodbye, little lily, you do not want me any more, I shall leave you," whistled the wind.

Now, it began to rain, the little lily was not pleased with the rain either, but shaking her head so that the water ran out of her pure white cup, she cried, "Haven't we had rain enough yet? Do go away, Rain, and never come back!"

"Goodbye, lily," said the rain, "I'm gone. I hope you won't be sorry."

Before the day was over the lily was picked by some thoughtless person and thrown upon the ditch bank to die. The poor little

flower began to shiver. "Oh! how cold I am, if the sun would only come and warm me a little."

The sun came at once, forgave the lily, and warmed her. "But I cannot breathe," sighed the lily, and in an instant her kind friend the wind began to fan her white cheeks. "I'm beginning to feel better. If I just had a nice cool drink, I'm sure I could live awhile longer." A gentle shower began to fall. Then a little girl came by and taking the lily gently in her hand she carried it home and put it in a vase where the lily lived quite a long time. "How foolish I have been," said she, "not to appreciate and enjoy the blessings God has given me."

#### What To Do For The Priesthood Activity Period:

Into a large paper basket pasted upon a background, let the children paste white lilies which they have cut from the pattern you prepared for them. Compare for them through story the purity they symbolize and the life of our Savior.

### A FATHER'S PRAYER

Today the baby wears new shoes—  
Such little shoes.  
Of course he has worn shoes before,  
But always other shoes he wore  
Were softer shoes.

Now these are sturdy, heavy shoes—  
Hard-soled shoes.  
And baby has the pinkest toes—  
The softest flesh beneath his clothes—  
For such hard shoes.

But all we older people know—  
We can't but know—  
We must put shoes on tender feet  
If they're to walk the uneven street  
Where grown men go.

And even shoes for roughest wear—  
For workers' wear—  
Can scarce prevent life's broken roads  
From hard'ning feet 'neath workers loads,  
Such loads we bear.

But I will hope that baby's heart—  
His tender heart—  
Need not be hardened for the strife  
That men accept as part of life—  
A grown man's part.

And I will hope that come what may—  
As work or play—  
How 'er the flesh of him be tried,  
That inner man, the boy inside,  
May tender stay.

—Keith Wahlquist.

### MY BABY SISTER

By Olive Burt

My baby sister  
Lies in her bed,  
An embroidered pillow  
Under her head;  
An embroidered coverlet  
Up to her chin;  
It looks like a white cloud  
With an angel stuck in.

My baby sister  
Sleeps while I stand;  
Her embroidered coverlet  
Clutched in her hand;  
Her little fingers,  
The color of pearl,  
Look like a flower  
About to uncurl.



# THE FUNNY BONE



**"One inch of joy surmounts of grief a span,  
Because to laugh is proper to the man."**

Mandy: "You is married thutty years, ma'am, an' yo' husband just sent you that lovely bunch of flowers in de parlor?"

Lady: "Yes, Mandy, he always sends me flowers on our anniversary."

Mandy: "Glory bel but ain't he holdin' out grand?"

## Rest in Peace

A party of sailors were being shown over the cathedral by a guide.

"Behind the altar," he told them, "lies Richard the Second. In the churchyard outside lies Mary, Queen of Scots; also Henry the Eighth. And who," he demanded, halting above an unmarked flagstone, "who do you think is a-lying 'ere?"

"Well," answered a salt, "I don't know for sure, but I have my suspicions."—*U. S. Coast Guard*.

## Cause to Worry

A police surgeon in Philadelphia says one is sober if he is able to say "Susie sat in the soup."

The one we wonder about is Susie.

## A Common Experience

A successful business man, after eight years of absence, alighted at the station of the old home town. There was, despite his expectations, no one on the platform whom he knew. Discouraged, he sought out the station master, a friend since boyhood. To him at least he would be welcome, and he was about to extend a hearty greeting when the other spoke first. "Hello, George," he said, "going away?"

## The Tree Crocodile

The customer proved most exacting, and the assistant was growing impatient.

"Now you are sure this is genuine crocodile skin?" the customer inquired, critically examining a handbag.

"Quite sure, Madam," was the reply. "You see, I know the man who shot that crocodile."

"It looks rather dirty," remarked the customer.

"Well, yes," replied the assistant, "that's where the animal struck the ground when it fell out of the tree."—*The Automobileist*.

## Spoiled

"Since we have moved to the country," explained the hostess, proudly, "we raise nearly everything that we eat. We keep our own cow."

"Well," said Robert, small son of one of the guests, "somebody sure stung you with a sour cow."

## Recognition

Some twenty or thirty midshipmen were spending an afternoon, when some bad *hombre* came thundering in, shooting his pistol right and left, and said to the middies, "Everyone of you dirty skunks get out of here." Everybody scampered out except one little plebe. The bad man turned to him with his pistol still smoking and said, "Well." The plebe said, "There sure were a lot of 'em."—*The Log (U. S. Naval Academy)*.

## In Doubt

Friend: And you have found a good lawyer?

Widow: Don't talk to me about lawyers. I've had so much trouble over the property I sometimes wish my husband hadn't died.

## Knock! Knock!

"Is the fish man here today?"

"How shad I know! Am I my brother's kipper?"

"No, but I've been herring things about you."

## Exposed

Said one lawyer to the other: "You're a cheat!"

Replied the second lawyer: "And you're a liar!"

"And now that both parties have identified each other," remarked the Judge, "we will proceed with the case."

## Mistaken Identity

Motor Cop: Hey, you! Didn't you hear me say "pull over?"

Driver: Why, I thought you said, "Good afternoon, Senator."

Motor Cop: It certainly is a warm day, isn't it, Senator?

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